# THE NEARER AND FARTHER EAST

## OUTLINE STUDIES OF MOSLEM LANDS AND OF SIAM BURMA AND KOREA

SAMUEL M. ZWEMER
AND
ARTHUR J. BROWN

# THE NEARER AND FARTHER EAST

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Map showing the
PRESENT EXTENT OF ISLAM
With location of principal Mission Stations
to reach Moslems
Moslem Population or Influence
Pagan Tribes
Direction of Moslem Advance
Principal Mission Stations
Bombay
ASIATIC RUSSIA
ASIA
CHINESE EMPIRE
KESTAN
AFGHANISTAN
Kabul
Herat
Quetta
BALUCHISTAN
Lahore
Delhi
Lucknow
Benares
Allahabad
Hyderabad
Calcutta
INDIA
Bombay
ARABIAN SEA
BAY OF BENGAL
Madras
CEYLON
BURMA
SIAM
ANAM
SOUTH
CHINA
SEA
EAST
CHINA
SEA
COREA
PHILIPPINE
ISLANDS
PACIFIC OCEAN
BORNEO
CELEBES
SUMATRA
JAVA
INDIAN OCEAN
AUSTRALIA
80
100
120
40
20
0

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## SIAM, BURMA, AND KOREA

BY

SAMUEL M. ZWEMER, F.R.G.S.

AND

ARTHUR JUDSON BROWN, D.D.

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# FOREWORD

This, the eighth text-book issued by the Central Committee on the United Study of Missions, while it begins a new series, is closely allied with the seven volumes previously published under Latin titles. These are now issued in library edition with English titles, as follows: "The Beginnings of Missions," Louise Manning Hodgkins; "India," Caroline Atwater Mason; "China," Arthur H. Smith; "Japan," William Elliott Griffis; "Africa," Ellen C. Parsons; "The Island World of the Pacific," Helen Barrett Montgomery; "Missions and Social Progress," Anna Robertson Brown Lindsay.

Our present volume, "The Nearer and Farther East," consists of two parts, — "Moslem Lands," by Rev. Samuel M. Zwemer, D.D., and "Siam, Burma, and Korea," by Rev. Arthur Judson Brown, D.D.

Dr. Zwemer presents the terrible need and marvellous opportunity of the vast almost untouched Mohammedan fields, while Dr. Brown paints a picture of progressive missionary effort in comparatively small but important countries.

The study offers greater variety than those heretofore presented, while maps, charts, pictures, and library issued by the Central Committee will afford much illustrative material.

Dr. Zwemer has edited the book and furnished valuable assistance on maps and charts.

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OUTLINE STUDIES

Moslem Lands

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Siam, Burmah, and Korea

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# FOUR CHAPTERS

ON

# MOSLEM LANDS

FOR THE

UNITED STUDY TEXT-BOOK (1908)

BY

SAMUEL M. ZWEMER, F.R.G.S.

"Mohammedanism is a profound theme, and one which has occupied the minds of many accomplished scholars. It has been the subject of much patient research and careful thought by some of the greatest students of history. Dr. Johnson once remarked that 'there are two objects of curiosity — the Christian world and the Mohammedan world; all the rest may be considered as barbarous.' The subject is worthy of a careful examination, both for its own sake as one of the enigmas of religious history, and also to prepare our minds for an intelligent understanding of the amazing task to which God is leading the Church; viz. the conversion of the Moslem world to Christianity. The duty of Christianity to Mohammedanism, the enormous difficulties in the way of discharging it, the historic grandeur of the conflict, the way in which the honor of Christ is involved in the result, and the brilliant issues of victory all combine to make this problem of the true relation of Christian missions to Islam one of the most fascinating and momentous themes which the great missionary movement of the present century has brought to the attention of the Christian church." — Rev. James S. Dennis, D.D.

# MOSLEM LANDS

## CHAPTER I

### ISLAM: ITS CHARACTER AND ITS CONQUESTS

**The Scene around the Kaaba.** — Let us imagine that we are standing among the vast throng of worshippers facing the Kaaba in the sacred City of Mecca, Anno Domini 1907. It is the month of the pilgrimage, the twelfth of the lunar calendar, and this is the second day of our pilgrimage. Yesterday the thousands on camels and horseback and the ten thousands on foot reached Mecca and, having assumed the garb of pilgrims, a strip of white cloth, entered the mosque, kissed the Black Stone and made the circuit of the Kaaba seven times. They drank from the holy well of Zem Zem and ran the race between the hills Safa and Merwa like Hagar of old in search of water. To-day, facing the place where Abraham stood when he built the house, as they believe, the mighty throng recite with one accord: —

Scene around Kaaba

"There is no god but Allah.
"God is great.
"There is no god save Allah alone.
"He hath performed His promise and hath aided His servant and put to flight the hosts of infidels by Himself alone. There is no god but Allah, and Mohammed is His apostle."

Many Languages

The tongue spoken is Arabic, but those who speak it all around us are surely not only Arabs, but Moslems from every nation under heaven, who show by feature and form that when at home they speak Russian, Turkish, Persian, Pashtu, Bengali, Urdu, Chinese, Malay, Swaheli, Hausa, and other languages. Around the same Kaaba diverse lands and civilizations meet every year to profess one religion and repeat the same ritual.

On the streets of Mecca one may see, drawn together by a common faith, the Turkish effendi in Paris costume with Constantinople etiquette; the half-naked Bedouin of the desert; the fierce Afghan mountaineer; the Russian trader from the far north; the almond-eyed Moslem from Yunnan; the Indian graduate from the Calcutta universities; blue-eyed Persians, black Somalis, Hausas, Javanese, Sudanese, Egyptians, Berbers, Kabyles, and Moors, — representatives of the Mohammedan World.

A World-wide Religion

**A World-wide Religion.**— If we regard numbers, Islam is perhaps the mightiest of all the non-Christian religions; as regards its geographical distribution, it is the only religion besides Christianity which holds a world-empire of hearts in its grasp; and its wonderful and rapid spread proves beyond a doubt that it is a great missionary religion and aims at world-conquest. Mohammed's word has been fulfilled: "So we have made you the centre of the nations that you should bear witness to men."

The old, almost unknown, pagan pantheon at Mecca has become the religious capital and the centre of universal pilgrimage for one-seventh of the human race! Islam in its present extent embraces three continents, and counts its believers from Sierra Leone in Africa to Canton in China, and from Tobolsk, Siberia, to Singapore and Java. In Russia, Moslems spread their prayer-carpets southward toward Mecca; at Zanzibar they look northward to the Holy City; in Kansu and Shensi millions of Chinese Moslems pray toward the west, and in the wide Sudan they look eastward toward the Beit Allah and the Black Stone, a vast Moslem brotherhood.

Moslem Population

**Present Numbers and Distribution.** — The best estimates of the total Mohammedan population of the world lead to the belief that there are between 200,000,000 and 250,000,000 who are at least nominally followers of Mohammed. At the Cairo Conference, held in 1907, carefully prepared statistics gave the total number of Mohammedans as 232,966,170.

Islam has covered the largest area in Africa, where its conquest and missionary propaganda has resulted in a stronghold of Mohammedanism along the whole Mediterranean. North of twenty degrees north latitude the Moslems constitute ninety-one per cent of the total population! Thirty-six per cent of Africa's entire population is Mohammedan, or nearly 59,000,000 souls out of the whole number of 164,000,000. South of the equator there are

already over 4,000,000 Mohammedans, and in the Congo Free State there are said to be nearly 2,000,000.

Islam in Africa

The situation in Africa, as regards Islam, is alarming, and can be summarized in the words of Rev. Charles R. Watson, D.D., "The missionary problem of Africa is not paganism, which fast crumbles away before the Gospel of Christ, but Islam, which resists like adamant the appeals of the herald of the cross."[1] Dr. W. R. Miller, for many years a missionary in West Africa, states that "Islam seems to be spreading in Lagos, the Yoruba country, Sierra Leone, and the French Sudan; but in most of these places, as also in the Nupe country, it is of a very low order, and in the presence of a vigorous Christian propaganda it will not add strength finally to Islam. Still the number of Moslems is undoubtedly increasing greatly. Islam and Christianity between them are spoiling heathenism, and will probably divide the pagan peoples in less than fifty years."[2]

In Asia

In Asia there are 169,000,000 Moslems, one-seventh of the entire population, while in Europe Islam has been crowded back through the centuries, since it was defeated in Spain, and now numbers less than 6,000,000 adherents.

The following countries in Asia are predominantly or wholly Moslem: Arabia, Asia Minor, Mesopotamia, Turkestan, Bokhara, Khiva, Afghanistan, Baluchistan, Java, Sumatra, Cele-

[1] "The Mohammedan World of To-day," p. 47.
[2] *Ibid.*, p. 285.

bes, and the southern islands of the Philippine group.

India

The chief numerical strength of the Mohammedan faith, however, is in India, which has a larger Moslem population than all Africa and far more than the total populations of Arabia, Persia, Egypt, and the Turkish Empire combined. By the last government census the number of Moslems in India is 62,458,077. In Bengal alone there are 25,495,416, and in the Punjaub, 12,183,345. In the Dutch East Indies there are nearly 30,000,000 Moslems out of a total population of 36,000,000. The number of Moslems in China is variously given from 20,000,000 to 30,000,000, the largest number being in the province of Kansu, in the extreme northwest, where 8,350,000 are reported. Some 6,500,000 are found in Shensi in the north, and 3,500,000 in Yunnan in the extreme southwest. In Peking there are 100,000 Moslems, and Canton has four mosques.

Philippines

In the Philippines there are about 300,000 Mohammedans, men of courage and wild fanaticism, who fought for their faith with splendid devotion against the American troops in 1902–1903, but suffered ignominious defeat.[1]

Russia

In the Russian Empire there are 13,889,421 Moslems, most of them in Asia. It is remarkable that we hear much more of the Russian Jews, who form only four per cent of the population, than of Russian Moslems, who form

[1] See pp. 221–226 in "Christus Redemptor."

over eleven per cent of the total population in that great empire.

Language

**Languages spoken by Moslems.** — The sacred language of the Moslem is Arabic, and the Arabic Koran is the text-book in all Moslem schools from Morocco to Canton and from Bokhara to Zanzibar. As a written language, the Arabian tongue has millions of readers, and yet to over three-fourths of the "true believers" Arabic is a dead language. Sixty-three million Moslems speak the languages of India; 30,000,000 speak Chinese, and as many more the Malay tongue; others Turkish, Persian, Slavonic, and the languages of Africa. All of which shows the polyglot character of the Mohammedan world.

The Bible, in whole or in part, has been translated into nearly every language spoken by Moslems; but not the Koran, their own sacred book. This is generally circulated only in the original Arabic. Interlinear translations of the Koran with the original text exist, however, in Persian, Urdu, Pushtu, Turkish, Javanese, Malayan, and two or three other languages. A missionary among the 25,000,000 Moslems of Bengal is preparing a translation into Bengali, with notes, so that the Moslems may see for themselves the real character of their spurious revelation!

To the bulk of the Mohammedans Arabic is a dead language, and the ritual and prayers are no more understood by the people than the Latin prayers are by the Roman Catholic

peasantry in Europe. The chief *literary* languages of Islam next to Arabic are Turkish, Persian, Urdu, and Bengali. In all of these languages there is a large religious literature, dogmatic, apologetic, and controversial. Even in Chinese there is a considerable amount of Mohammedan literature. Some works are published under the imprimatur of the Emperor, but a translation of the Koran is not permitted.

Literary Languages

From all these facts in regard to race and language and the world-wide distribution of the peoples that follow this greatest of non-Christian religions, it is very evident that the environment and conditions differ widely in the Mohammedan world. Perhaps the most important factor that differentiates the Moslem masses as regards their accessibility to the missionary is government.

Government

**The Governments under which Moslems Live.**—These may be grouped into three classes: the Moslem lands, which are still under a purely Mohammedan government; those where Moslems live under the rule of those who are neither Moslem nor Christian; and the lands actually or nominally under Christian rule. To the first class belong Turkey in Europe and in Asia, parts of Arabia, Afghanistan, Persia, Morocco, and Tripoli; to the second class, the Moslems in China and in a few independent states of Africa and Asia. All the other Mohammedans in the world are under Christian rule, protection, or suzerainty to the number of

161,000,000, or nearly three-fourths of the total number in the world.

God's hand in History

This fact is a startling evidence of the finger of God in history and a wonderful challenge of opportunity. Once the empire of Islam was co-extensive with the faith of Islam. In the year 907 A.D. the caliphate included Spain, Morocco, Algiers, Tunis, Tripoli, Egypt, Asia Minor, Syria, Arabia, Persia, Turkestan, Afghanistan, Baluchistan, and the region around the Caspian Sea. To-day the Sultan, Abdul Hamid, from his lordly palace on the Bosphorus, rules over a smaller Moslem population by one-half than does the Protestant Queen Wilhelmina in her island possessions in Malaysia with their 29,289,440 Mohammedans. The balance of political power throughout the whole Mohammedan world is coming to be more and more in the hands of Christian governments, and it is no wonder that this has resulted in political unrest on the part of Moslem leaders who are zealous of their lost prestige and anxious to strengthen the empire of Turkey as representing the old caliphate.

Turkish Rule

Turkey is perhaps as well governed as any other state under Mohammedan rule, but of the system of civil tyranny that obtains there, Dr. James S. Dennis says: "A volume might be written upon this one subject of Turkish misrule. Would that some Dante of contemporary literature might present it in its realistic hideousness! although we fear no touch of art could sufficiently relieve the revolting ghastli-

ness of this hell upon earth to save the reader from a shuddering misery in its perusal."[1] The actual condition of affairs was summed up by a writer in the *Congregationalist* (April 8, 1897) as follows: —

"Turkey skilfully and systematically represses what Christian nations make it their business to nurture in all mankind as manhood. In her cities there are magnificent palaces for her sultans and her favorites. But one looks in vain through her realm for statues of public benefactors. There are no halls where her citizens could gather to discuss policies of government or mutual obligations. Their few newspapers are emasculated by government censors. Not a book in any language can cross her borders without permission of public officers, most of whom are incapable of any intelligent judgment of its contents. Art is scorned. Education is bound. Freedom is a crime. The tax-gatherer is omnipotent. Law is a farce. Turkey has prisons instead of public halls for the education of her people. Instruments of torture are the stimulus to their industries."

**British Rule**

Contrast these conditions with British rule in India or the freedom of the press and of speech in Egypt, and it is plain that government can be a great help or a great hinderance in the work of missions. Add to this that according to Mohammedan law the death penalty should be imposed on any one who becomes an apostate from the state church of Islam, and the contrast between different Moslem lands as mission fields becomes very apparent. Thank God the door of opportunity and of liberty is so wide to-day that three-fourths of the Moham-

[1] "Christian Missions and Social Progress," Vol. I, p. 256.

medan world are entirely accessible to the colporteur, the preacher, and the teacher, man or woman. God's providence, in the course of history, is God's ploughshare to prepare the soil for the sowing of His Word.

**God's Plough**

> "Wise men and prophets know not how,
> But work their Master's will;
> The kings and nations drag the plough
> His purpose to fulfil."

**How Islam became a World-wide Religion.** — The faith of Islam was once in a minority of one, and Mohammed himself fled as an exile from Mecca to Medina in A.D. 622, the year of the Hegira, which dates the Moslem era. What were the causes for its rapid spread and wide conquest? Many theories have been given, and the true explanation of the spread of Islam is probably the sum of all these theories. The condition of Arabia before Mohammed; the weakness of the Oriental churches; their corrupt state; the condition of the Roman and Persian empires; the easy-going character and low moral standards of the new religion; the power of the sword and of fanaticism; the great truths of Islam; the genius of Mohammed and of his successors; the hope of plunder and the love of conquest,—such are some of the causes given for the growth of the new religion from a minority of one into an army of 200,000,000 in thirteen centuries.

**Reasons for Spread of Islam**

Each one of these many factors played an important part in the rapid spread of the new faith as preached by Mohammed. In this brief

outline study of so large a subject we must leave them to be worked out by reference to the many books on this subject.[1]

The last commission of Mohammed was in accord with his whole life, and Sir Edwin Arnold follows Moslem tradition when, in his poem on the "Passing of Mohammed," he makes the dying Prophet say to Osama, his general, ready for the march:—

"I, here consuming, cheat my fever's flame
Praising the Lord: but thou, why tarriest thou?
Smite me the unbelievers! Fall at dawn
Upon those dogs of Obna! Let attack
Sound the first tidings of thee! Send forth scouts,
And Allah give thee victory! Guide my palm
That I may lay it on thy head, and leave
A blessing there. Go in God's peace!"

**The Early Conquest**

By the example and precept of its apostle, Islam is one of the few aggressive religions of the world. It began with the Saracen conquest and continued for thirteen centuries until the Wahhabi revival and the Pan-Islamic movement of to-day. In the words of the Koran, the Moslem must "fight against infidels till strife be at an end and the religion be all of God." And Mohammed said, "He who dies and has not fought for the religion of Islam, nor has even said in his heart, 'Would to God I were a champion that could die in the road of God,' is even as a hypocrite." And again, still more forcibly, "The fire of hell

[1] See Bibliography at the end of this chapter; also "Lux Christi," pp. 48–51; "Christus Liberator," pp. 58–62.

shall not touch the legs of him who is covered with the dust of battle in the road of God." In spite of cruelty, bloodshed, dissension, and deceit, the story of the Moslem missionary conquest, as given by Haines and Arnold,[1] is full of heroism and inspiration. If so much was done in the name of Mohammed, what should we not dare to do in the name of Jesus Christ!

No Caste

And before we consider what kind of creed was carried by fire and sword, by force and by persuasion, over three continents, it is well to remember what is already evident from its world-conquest, that Islam is a religion without caste. It extinguishes all distinctions founded upon race, color, or nationality. All unbelievers are out-castes, all believers belong to the highest caste. The Hindu who turns Mohammedan loses his caste, but becomes a member of the great brotherhood of Islam. Slaves have held thrones and founded dynasties. The first one who led the call to prayer was Bilal, a Negro of Medina. There is no sacerdotal class of ministers in Islam. Each man offers prayer to God himself; the leader of prayers in a mosque has no spiritual authority.

**What Moslems Believe.** — Islam was a revolt against paganism and idolatry and therefore cannot, in a sense, be classed with the heathen religions. Its popular creed, "There is no god but Allah and Mohammed is Allah's apostle,"

[1] "Islam as a Missionary Religion," C. R. Haines, S.P.C.K., London, 1889; "The Preaching of Islam," T. W. Arnold, London, 1896.

emphasizes monotheism with violent fanaticism. The true Moslem man or woman is intolerant of error in this matter. Even an Arab child will grow hot-tempered when he hears a word from the Christian missionary that seems to conflict with the Moslem idea of God's unity. This Puritan spirit is a praiseworthy trait in any religion. Islam has in it the stuff that martyrs and reformers are made of; its professors are valiant for the truth, as they understand it, and have the spinal column of conviction.

**Belief**

**The Koran**

The Koran is not the word of God, but the Moslem believes it is, and believes it with his whole heart. While their belief is unreasoning, and though the Koran is anything but divine, it is no small matter to realize that in these days of universal doubt and irreverence there are millions of Moslems who believe that God has spoken to man by the prophets; that His word contains neither errors nor untruths; and that the end of all disputation is a "Thus saith the Lord." Converts from Islam love the Bible with a passionate love, and respect its authority. But the Koran is not the only source for Moslem teaching. Far more important than the book is the man who gave it. Mohammed's life and teaching, his table-talk, his manners, his dress, his behavior, to the most childish details are the foundation of what is called Tradition. And Moslem tradition is the warp and woof of their creed and their conduct. What Mohammed believed, they

**Mohammed**

must believe, too, and believe it because he did. The prophet said, "It is incumbent upon the true believer to have a firm faith in six articles; viz., in God, His Angels, His books, His prophets, the day of judgment, and the predestination for good and evil." Let us see what this belief includes.

Idea of God

(1) **The Moslem Idea of God.** — St. James in his epistle gives us a test as regards the ethical and religious value of mere monotheism apart from the Trinity in the words: "Thou believest that there is one God; thou doest well; the devils also believe and tremble." Jews, Christians, and Mohammedans believe in the only God, and yet differ very widely in their interpretation of this idea.

James Freeman Clarke, writing of this "worst form of monotheism," sums up the distinction thus: "Islam saw God but not man; saw the claims of deity but not the rights of humanity; saw authority but failed to see freedom — therefore hardened into despotism, stiffened into formalism, and sank into death. Mohammed teaches a God above us, Moses teaches a God above us, and yet *with us;* Jesus Christ teaches God above us, God with us and God in us." Another writer calls Allah, the God of Islam, "an absentee landlord, who, jealous of man, wound the clock of the universe and went away forever!"

The Koran shows that Mohammed had a measurably correct idea of the physical attributes of God, but an absolutely false conception

of His moral attributes. The Koran conception of God is negative. Absolute sovereignty and ruthless omnipotence are His chief attributes, while His character is loveless as a Despot. The Christian truth that "God is love" is to the learned Moslem blasphemy and to the ignorant an enigma. Islam is "the Pantheism of Force." God is a Pasha and not a Father.

(2) **The Spirit World.** — With God's name always on their lips, and yet with so deistic and fatalistic an idea of God (who is more of a tyrant than a father), it is no wonder that Islam makes much of other spiritual beings who are God's ministers for good and for evil. Moslems believe in angels, jinn, and devils, and their belief in these spirits is not a matter of theory, but intensely practical. They say angels were created out of light and are endowed with life, speech, and reason. Of the four archangels, Gabriel reveals the truth, Michael is patron of the Jews, Israfil will sound the last trumpet, and Azrael is the angel of death. Angels are inferior to the prophets (Surah 2 : 32). There are two recording angels for each person, who write down his good and his ill. Munkar and Nakir are two black angels with blue eyes who interrogate men after burial in the grave and mete out terrible blows to those whose replies prove them not Moslems. Therefore, at a funeral, parting instructions are given the deceased in the grave.

**Spirits**

**Angels**

One can go to the stories of the Arabian

Nights to learn how large a place the belief in jinn or genii occupies to-day in the Moslem mind. There is no pious Moslem who doubts that these spirits exist and are continually the cause of many things that seem to be supernatural or startling in nature. The Koran tells how they helped Solomon to build the temple and how they carried his throne; how Mohammed preached to a company of them and converted them; and how we are to pray that their evil influence may not hurt us.

They were created from fire, are of diverse shapes. often invisible, and of great number; they marry and propagate, but are mortal. For the latter reason, the Arabs, after a meal, never throw away their date stones violently, for

Jinn

fear they might unconsciously hurt some jinn! Solomon sealed some of them up in brass bottles. The chief abode of jinn is in the mountains of Kaf, which encompass the world. They also frequent baths, wells, ruined houses, and graveyards. For fear of jinn, millions of the ignorant, especially the poor women and children, are all their lifetime subject to bondage. This article of the creed is the mother of a thousand foolish and degrading superstitions, yet it is fixed forever in the Moslem faith and cannot be abandoned until the Koran itself is rejected.

A third class of spiritual beings are the devils. They believe in a personal Devil and his demonic host. Noteworthy among the latter are Harut and Marut, two evil spirits that

teach men sorcery, and live near Babylon. No Moslem begins to read the Koran or starts a prayer without "seeking refuge in God from Satan, the pelted." The reason for this epithet is that Mohammed said Satan used to be an eavesdropper at the door of heaven until God and the angels drove him back by pelting him with shooting stars! Demons

(3) **The Books of God.** — Islam is decidedly a bookish religion, for Moslems believe that God "sent down" one hundred and four sacred books. Their doctrine of inspiration is mechanical. Adam, they say, received ten books; Seth, fifty; Enoch, thirty; and Abraham, ten; but all of these are utterly lost. The four books that remain are the Torah (Law), which came from Moses; the Zabur (Psalms), which David received; the Injil (Gospel), of Jesus; and the Koran. The Koran is uncreated and eternal; to deny this is rank heresy. And while the three other books are highly spoken of in the Koran, they now exist, Moslems say, only in a corrupted form, and their precepts have been abrogated by the final book to the last prophet, Mohammed. The Books of God

The Koran is a little smaller than the New Testament in extent; it has one hundred and fourteen chapters bearing fanciful titles borrowed from some word or phrase in the chapter. The book has no chronological order, logical sequence, or rhetorical climax. Its jumbled verses throw together piecemeal, fact and fancy, laws and legends, prayers and im- Koran

precations. It is unintelligible without a commentary, even for a Moslem. Moslems regard it as supreme in beauty of style and language, and miraculous in its origin, contents, and authority. From the Arab's literary standpoint it is indeed a remarkable book. Its musical jingle and cadence are charming, and, at times, highly poetical ideas are clothed in sublime language.

Here are two typical quotations given with the Arabic jingle as far as possible: —

"By the star when it passeth away, your countryman does not err, nor is he led astray, in what he preaches; he has not his own way, but a revelation he does say; a Mighty One, of great sway, personally appeared to him in open day, where there rises the sun's ray; high in the sky, he did fly; then he drew nigh in his array, and only two bows' distance from him he did stay, that the revelations, which he had to say, he might to his servant convey. How can Mohammed's heart a falsehood state? Why do you with him on his vision debate? He saw him another time, in the same state, at the *sidrah* tree of the limit he did wait; there to the garden of repose is the gate; and whilst the tree was covered, with what at the top of it hovered, Mohammed attentively looked, and his eyes from the sight did not deviate; for he saw the greatest of the signs of his Lord." . . .

"I swear by the splendor of light
And by the silence of night
That the Lord shall never forsake thee
Nor in His hatred take thee;
Truly for thee shall be winning
Better than all beginning.
Soon shall the Lord console thee, grief no longer control thee,
And fear no longer cajole thee.
Thou wert an orphan-boy, yet the Lord found room for thy head.

When thy feet went astray, were they not to the right
path led?
Did He not find thee poor, yet riches around thee spread?
Then on the orphan-boy, let thy proud foot never tread,
And never turn away the beggar who asks for bread,
But of the Lord's bounty ever let praise be sung and
said."

One must read the remarkable book in the original to learn to admire its style. Much of its teaching, too, is remarkable. But the Koran is remarkable most of all, not because of its contents, but for its omissions; not because of what it reveals, but for what it conceals of "former revelations."

Defects of Koran

The defects of its teaching are many: (*a*) it is full of historical errors; (*b*) it contains monstrous fables; (*c*) it is full of superstitions; (*d*) it teaches a false cosmogony; (*e*) it perpetuates slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women; and (*f*) petrifies social life. All this, however, is of minor importance compared with the fact that the Koran ever keeps the supreme question of salvation from sin in the background and offers no doctrine of redemption by sacrifice. In this respect the Koran is inferior to the sacred books of Ancient Egypt, India, and China, though unlike them it is monotheistic.

(4) **The Major and Minor Prophets.** — Mohammed is related to have said that there were 124,000 prophets and 315 apostles. Six of the latter are designated by special titles, and are the major prophets of Islam. They are as

Prophets

follows: Adam is the chosen of God; Noah, the preacher of God; Abraham, the friend of God; Moses, the spokesman of God; Jesus, the word of God; and Mohammed, the apostle of God. In addition to this common title, Mohammed has 201 other names and titles of honor by which he is known!

Only twenty-two others — minor prophets — are mentioned in the Koran besides these six, although the host of prophets is so large. They are: Idris, Hud, Salih, Ishmael, Isaac, Jacob, Joseph, Lot, Aaron, Shuaib, Zacharias, John the Baptist, David, Solomon, Elias, Elijah, Job, Jonah, Ezra, Lokman, Zu'l-Kifl, and Zu'l Karnain.

Some of these are easily identified, although the names seem unfamiliar in form. Others are not easily identified with historical personages even by the Moslems themselves. Zu'l Karnain signifies "the One of the two-horns," and is Alexander the Great. The account given in the Koran of these prophets is confused, yet we must give credit to some Moslem commentators for doubting whether Lokman and Alexander were really prophets! Moslems say that they make no distinction between the prophets, but love and reverence them all. Mohammed, however, supersedes all and supplants all in the hearts and lives of his followers.

Jesus Christ

Jesus Christ is always spoken of with respect, and is one of the greater prophets. But the idea Moslems have of Christ is after all a very degrading caricature instead of a true portrait.

They say He was miraculously born of the Virgin Mary; performed great, and also puerile, miracles; was an apostle of God strengthened by Gabriel, whom they call the Holy Spirit; he foretold the advent of Mohammed as Paraclete; the Jews intended to crucify him, but God deceived them, and Judas was slain in his stead. He is now in one of the inferior stages of celestial bliss; he will come again at the last day, will slay Antichrist, kill all swine, break the crosses that are found on churches, and remove the poll-tax from the infidels. He will reign justly for forty-five years, marry, and have children, and be buried in a grave ready for him at Medina, next to Mohammed.

**No Incarnation and no Mediator**

Islam denies the incarnation and the atonement. Therefore, with all the good names and titles it gives our Saviour, Islam only proves itself the Judas Iscariot among false religions by betraying the Son of Man with a kiss. Mohammed has usurped Christ's place in the hearts and lives of his followers. His word is their law, and his life their ideal. Every religion has its ideals, and seldom rises above them. All pious Moslems consider their prophet as the ideal of perfection and the model of conduct. To be perfect is to be like Mohammed. The great sin and guilt of the Mohammedan world is that it gives Christ's glory to another. All the prophets that came before are supplanted. In the Koran, Mohammed is human; tradition has made him sinless and almost divine. He is called Light of God, Peace of the World, and

First of all Creatures. What history calls the *faults* of Mohammed's character, Moslems consider his perfections or privileges, and therefore the Mohammed of sober history and the Mohammed who has all the halo of tradition are two different persons. Koelle's life of Mohammed shows this very plainly, and should be read by all who want to know why Moslems admire their prophet.[1]

Mohammed's Place

They believe he now dwells in the highest heaven and is several degrees above Jesus, our Saviour, in honor and station. His name is never uttered or written without the addition of a prayer. Yet a calm and critical study of his life proves him to have been an ambitious and sensual enthusiast, who did not scruple to break nearly every precept of the moral law to further his ends. (See Muir, Koelle, Sprenger, and Weil; but also the earliest Moslem biography by Ibn Hisham.)

The Judgment

(5) **The Day of Judgment.** — This occupies a large place in the Koran. It is called the Day of Resurrection, of Separation, of Reckoning, or simply the Hour. Most graphic and terrible descriptions portray the terror of that day.

[1] As an example of the thousand fantastic stories related, take this: "If the prophet put his hand on the head of a child, one could recognize it by the exquisite perfume which his hand had imparted to it. One day the prophet was sleeping in the house of Annas, and he was perspiring. The mother of Annas collected the drops of perspiration; and when the prophet asked her why she did so, she said, 'We put this into our smelling bottles, for it is the most refreshing perfume.'"

Moslems believe in a literal resurrection of the body. The bone called *os sacrum*, they say, does not decay in the grave, and before the resurrection day God will impregnate it by a forty days' rain!

Heaven and Hell

Moslems believe also in an everlasting life of physical joys or physical tortures. The Moslem paradise in the words of the Koran is a "garden of delight, . . . with couches and ewers and a cup of flowing wine; their brows ache not from it nor fails the sense; theirs shall be the Houris . . . ever virgins." What commentators say on these texts is often unfit for translation. The orthodox interpretation is literal, and so was that of Mohammed; because the traditions give minute particulars of the sanitary laws of heaven, as well as of its sexual delights. The Moslem hell is sevenfold, and "each portal has its party." All the wealth of Arabic vocabulary is exhausted in describing the terrors of the lost, and Dante's Inferno is a summer garden compared with the Moslem hell.[1]

Fatalism

(6) **Predestination.** — This last article is the keystone in the arch of Moslem faith. It is the only philosophy of Islam, and the most fertile article of the creed in its effects on every-day life. As in the Christian Church, this doctrine has been fiercely discussed, but what might be called ultra-Calvinism has carried the day.

God wills both good and evil; there is no escap-

[1] Read Chapter X on the "Hell of Islam" in Stanley Lane Poole's "Studies in a Mosque."

ing from the caprice of His decree. Religion is Islam, *i.e.* resignation. Fatalism has paralyzed progress; hope perishes under the weight of this iron bondage; injustice and social decay are stoically accepted; no man bears the burden of another; and the deadening influence of this fatalism can be seen and felt in every Moslem land. One of their own poets has summed it up in the lines which we might call their Psalm of Life: —

> "'Tis all a chequer-board of nights and days
> Where Destiny with men for pieces plays,
> Hither and thither moves, and mates and slays,
> And one by one back in the closet lays."

**Every-day Religion.** — Such a creed as we have briefly given in outline is matched by certain practical duties which every Moslem, man or woman, must perform to show faith by works. These practical duties are five, and constitute the ritual or every-day religion. Mohammed said: "A Moslem is one who is resigned and obedient to God's will, and bears witness that there is no god but God and that Mohammed is His Apostle; and is steadfast in prayer, and gives alms and fasts in the month of Ramazan, and makes a pilgrimage to Mecca, if he have the means." We give a summary of these five duties: —

**The Five Duties**

(1) **The Confession of the Creed.** — It is the shortest creed in the world, has been oftener repeated, and is so brief that it has needed no revision for thirteen centuries. It is taught to infants and whispered in the ears of the dying.

Five times a day it rings out as the call to prayer in the whole Moslem world: "There is no god but God and Mohammed is God's Apostle." On every occasion this creed is repeated by the believer. It is the key to every door of difficulty; one hears it in the bazaar and the street and the mosque; sailors sing it as they raise their sails; hammals groan it to raise a heavy burden; it is a battle-cry and a cradle song, an exclamation of delight and a funeral dirge. There is no doubt that this continual, public repetition of a creed has been a source of strength to Islam for ages, as well as a stimulus to fanaticism. The Creed

(2) **Prayer.** — The fact that Moslems pray often, early, and earnestly has elicited the admiration of many travellers, who, ignorant of the real character and content of Moslem prayer, judge it from a Christian standpoint. What the Bible calls prayer and what the Moslem means by the same name are, however, to a degree, distinct conceptions. Prayer

A necessary preliminary to every Moslem prayer is legal purification. Whole books have been written on this subject, describing the occasions, method, variety, and effect of ablution by water or, in its absence, by sand. The ritual of purification is one of the chief shibboleths of the many Moslem sects. In Mohammedan works of theology there are chapters on the proper use of the toothpick, on the different kinds of water allowed for ablution, and on all the varieties of uncleanness. After washing

various parts of the body three times according to fourteen rules, the Moslem is ready to begin prayer.

The five proper times for prayer are at dawn, just after high noon, two hours before sunset, at sunset, and again two hours later. It is forbidden to say morning prayers after the sun is risen. Posture is of prime importance, and includes facing Mecca, as well as a series of prostrations more easily imitated than described.

Posture

The words repeated during this physical exercise consist of Koran phrases and short chapters, which include praise, confession, and a prayer for guidance. Often the chapters chosen have no connection with the topic of prayer. Personal private petitions are allowed after the liturgical prayers, but they are not common. The least departure from the rule in purification, posture, or method of prayer nullifies its effect, and the worshipper must begin all over again. Special prayer is obligatory at an eclipse of the sun or moon and on the two Moslem festivals.

Lent

(3) **The Moslem Lent.** — The chief Moslem fast is that of the month of Ramazan. Yet it is a fact that Mohammedans, rich and poor, spend more on food in that month than in any other month of the year; and it is also true that physicians have a run of patients with troubles from indigestion at the close of this religious fast. The explanation is simple. Although the fast extends an entire lunar month, it only

begins at dawn and ends at sunset each day. During the whole night it is usual to indulge in pleasure, feasting, and dinner parties. This makes clear what Mohammed meant when he said that "God would make the fast an ease and not a difficulty." On the other hand, the fast is extremely hard upon the laboring classes when, by the changes of the lunar calendar, it falls in the heat of summer when the days are long. Even then it is forbidden to drink a drop of water or take a morsel of food.

(4) **Legal Alms.** — Compulsory alms were in the early days of Islam collected by the religious tax-gatherer, as they still are in some Mohammedan countries. Where Moslems are under Christian rule, the rate is paid out by each Mohammedan according to his own conscience. The rate varies greatly, and the different sects disagree as to what was the practice of the prophet. Moreover, it is difficult to find a precedent in the customs of pastoral Arabia for the present methods of acquiring and holding property in lands touched by civilization. One-fortieth of the total income is about the usual rate. The tithe of the Old Testament was a much larger portion and was supplemented by many free-will offerings. Charitable offerings are also common in Islam, but generally speaking, the Moslem who gives his legal alms is satisfied that he has fulfilled all righteousness. Alms

(5) **The Pilgrimage.** — The Pilgrimage to Mecca is not only one of the pillars of the Pilgrimage

religion of Islam, but it has proved one of the strongest bonds of union and has always exercised a tremendous influence as a missionary agency. Even to-day the pilgrims who return from Mecca to their native villages in Java, India, and West Africa are fanatical ambassadors of the greatness and glory of Islam. For the details of the pilgrimage one must read Burckhardt, Burton, or other travellers who have risked their lives in visiting the forbidden cities of Islam.

**Other Pilgrimages**

The Mecca pilgrimage is incumbent on every free Moslem who is of age and has sufficient means for the journey. Many of them, unwilling to undergo the hardships of the journey, engage a substitute, and thus purchase the merit for themselves. Most Moslems also visit the tomb of Mohammed at Medina and claim the Prophet's authority for this added merit. Pilgrimages to tombs of local saints and the ancient prophets, to "footprints" of the Apostle, or to graves of his companions are exceedingly common. But none of these pilgrimages equals in merit that to the House of God in Mecca.

**Death**

**A Mohammedan Funeral.** — The nations that are without Christ are without hope. At no time is this so evident as in the hour of death. Christ has brought life and immortality to light in the Gospel, but, as Mrs. Bishop said, in Moslem lands there is "only a fearful looking for in the future of fiery indignation from some quarter they know not what." At the hour of death you may hear the same hopeless cry

of the Moslem women, whether in Morocco or in Persia; it is a mourning without hope.

One does not live long in an Arab town without seeing funerals pass. Even at midnight you can often hear the loud wailing for the dead. As soon as a person dies in Arabia, he is washed and wrapped in a white shroud. The funeral takes place as soon as possible; not only because of the climate, but because they believe that the sooner a Moslem is buried the sooner he will reach heaven. The body is put on a wooden bier which, in the case of a man, has only a cloth put over it; but in the case of a woman a sort of arched cradle is placed over the body and covered with a curtain. Women and children are not generally allowed to attend a funeral; and if they do, they follow far behind and must not approach the grave until the men leave. The bier is carried from the house on the men's shoulders, and instead of going slowly, they run fast with it. Every passer-by and neighbor tries to give a lift, as they think such an act meritorious; this makes the funeral procession very confused. On the way to the grave the bearers cry out, "There is no god but God and Mohammed is His Apostle." A short prayer service is held in a neighboring mosque or outside of the graveyard. But the prayers are formal, and scarcely a word is spoken of a resurrection or of victory over death — nor prayer for the mourning ones. All is dreary and comfortless.

**Burial**

The grave is dug so that the body, lying on

one side, shall have its face toward Mecca, or rather toward the temple in Mecca. A niche is dug on one side of the grave for the body to rest in. This is done because Mohammed taught his people that a dead person was conscious of pain, and therefore great precautions are taken to prevent pressure on the body!

At the grave the Moslem teacher or leader gives instructions in a loud tone of voice to the dead person, putting his mouth close to the ear of the corpse. These instructions are to prepare the dead for the visit of the angels, Munkar and Nakir, already mentioned. All Arabs believe that as soon as the grave is covered in and the mourners depart, these two black angels come to judge the dead. They have blue eyes, and carry an iron club. If the answers given to their questions are satisfactory, the grave expands, and the dead person is told to sleep on until the resurrection. But if the answers are doubtful or wrong, the angels proceed to pound with a club, and the dead person roars out. All Moslems believe these foolish teachings, and they say that animals are often frightened away from the tombs by the cries of the wicked dead.

Without Hope

"Without Christ, without hope." Nowhere is this clearer than when you stand in a Moslem graveyard, and how many millions of these Christless graves dot the landscape in many lands! Around Mecca there are acres upon acres of the dead. The graveyards in Arabia are generally very untidy; one never sees

plants or trees or flowers in them. Only the rich have gravestones; a Bedouin grave is on the open desert, and his last resting-place is marked by a camel's rib or a date-stick stuck up in the dry sand. And every Thursday evening many of these graveyards of the Moslem world present a picture of Moslem womanhood come to mourn their dead: — Graves

"Sorrowful women's faces, hungry yearning
Wild with despair, or dark with sin and dread;
Worn with long weeping for the unreturning
Hopeless, uncomforted.

"'Give us,' they cry, 'your cup of consolation
Never to our outstretching hand is passed.
We long for the Desire of every nation,
And oh, we die so fast.'"

Author's Note. — A few of the paragraphs in this chapter were adopted from my summary of Mohammedanism in "Religions of Mission Fields" (Chapter IX). Student Volunteer Movement, 1905.

## HELPS FOR LEADERS

**Lesson Aim:**

To give a bird's-eye view of the Mohammedan world and show the strength and the weakness of Islam in faith and practice.

**Scripture Lesson:**

Dan. 8:9–26; Matt. 24:11; Matt. 6:5–9.

**Suggestive Questions:**

1. Why did Islam not enter Japan?
2. What religions did Islam meet in its early conquests?
3. Give a picture of Arabian home life in the Middle Ages ("The Arabian Nights").
4. How do the requirements of prayer and fasting prove that Islam cannot be a universal religion?

5. Describe Mohammedan art and architecture in Spain and in India.

6. The route, purpose, and probable effect of the proposed railway to Mecca.

7. Was Islam a blessing to pagan Africa?

8. How are faith and works related in the Moslem system?

9. Which articles of the Apostle's Creed would be accepted by a Moslem?

10. In praying for the Mohammedan World, what special petitions does this chapter suggest?

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## ILLUSTRATIVE SELECTIONS

**The Sword of Islam.** — "This contempt for the lives of the rebellious or vanquished was exemplified over and over in the history of Islam in India. The slave Emperor Balban once slew forty thousand Mongols, whom he suspected of disloyalty, notwithstanding that they professed the Moslem religion. Timur (Tamerlane) felt encumbered by one hundred thousand Hindu prisoners, taken at the capture of Delhi. He ordered them to be slain in

cold blood. The Bahmanid Mohammed I, son of Hassan Gangu, once avenged the death of his Moslem garrison at Mudkall, by the slaughter of seventy thousand men, women, and children. Such were the deeds of the proselyting sword, which was unsheathed against the unbelieving world by the mandate of the Prophet."

— WHERRY'S "Islam and Christianity," p. 49.

**Moslem Pride.** — "Personal pride, which like blood in the body, runs through all the veins of the mind of Mohammedanism, which sets the soul of a Sultan in the twisted frame of a beggar at a street corner, is not cast off in the act of admiration. These Arabs humbled themselves in the body. Their foreheads touched the stones. By their attitudes they seemed as if they wished to make themselves even with the ground, to shrink into the space occupied by a grain of sand. Yet they were proud in the presence of Allah, as if the firmness of their belief in him and his right dealing, the fury of their contempt and hatred for those who looked not toward Mecca nor regarded Ramadan, gave them a patent of nobility. Despite their genuflections, they were all as men who knew, and never forgot, that on them was conferred the right to keep on their head-covering in the presence of their King. With unclosed eyes they looked God full in the face. Their dull and growling murmur had the majesty of thunder rolling through the sky."

— "The Garden of Allah," p. 153.

**The Call to Prayer**, heard from minarets five times daily in all Moslem lands, is as follows. The Muezzin cries it in a loud voice, and always in the Arabic language: "God is most great! God is most great! God is most great! God is most great! I testify that there is no god but God! I testify that there is no god but God! I testify that Mohammed is the Apostle of God! Come to prayer! Come to prayer! Come to prosperity! Come to prosperity! God is most great! God is most great! There is no god but God." In the call to early morning prayer, the words, "Prayer is better than sleep," are added twice after the call to prosperity. (For further

details of the prayer-ritual, see Klein's "The Religion of Islam," pp. 120–156.)

**The Five Pillars of Practice.** — "The five pillars of the Mohammedan faith are all broken reeds by the solemn test of age-long experience; because their creed is only a half truth, and its 'pure monotheism' does not satisfy the soul's need of a mediator, and an atonement for sin. Their prayers are formal and vain repetitions, without demanding or producing holiness in the one that uses them. Their fasting is productive of two distinct evils wherever observed: it manufactures an unlimited number of hypocrites who profess to keep the fast and do not do so, and in the second place the reaction which occurs at sunset of every night of Ramadan tends to produce revelling and dissipation of the lowest and most degrading type. Their almsgiving stimulates indolence, and has produced that acme of social parasites — the dervish or fakir. Finally, their pilgrimages to Mecca and Medina and Kerbela are a public scandal even to Moslem morality, so that the holy cities are hotbeds of vice and plague-spots in the body politic."

— *Missionary Review of the World*, October, 1898.

**The Moslem Paradise.** — According to Al-Ghazali (4:337) Mohammed said, "The believer in Paradise will marry five hundred *houris*, four thousand virgins, and eight thousand divorced women." Al-Ghazali (A.H. 450) is one of the greatest theologians of Islam, and no orthodox Moslem would dispute his statement. In this very connection Ghazali quotes the words, "things which the eye saw not, and which did not enter into the heart of man!" — Ghazali 4:338.

"When travelling in Asia it struck me how very little we had heard, how little we know as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries are corrupt and the imagination very wicked. . . . These false faiths degrade women with an infinite degradation. The intellect is dwarfed, while all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue running to such an extent that in some countries I have hardly ever been in a woman's house, or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or to take away the life of the favorite wife's infant son. This request has been made to me nearly two hundred times. . . . It follows necessarily that there is also an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption (which is the worst under Mohammedan rule); of all things which are the natural products of systems without God in Christ. There are no sanctities of home; nothing to tell of righteousness, temperance, and judgment to come, only a fearful looking for in the future of fiery indignation from some quarter, they know not what."

—Mrs. Isabella Bird Bishop.

# CHAPTER II

## THE SOCIAL EVILS OF ISLAM

**Why Missions to Moslems?** — Two views have been widely prevalent and held for a long time regarding missions to Mohammedans. Although diametrically opposed, they agree that it is waste of time and effort to carry the Gospel to Moslems. The one view is that the work is impossible; the other that it is unnecessary. The one holds that Islam is too hopeless to be meddled with; the other that Islam is so hopeful that it does not need our help, but will work out its own salvation. The one considers the Moslem so utterly unapproachable that it is useless to go to him; the other says it is needless to go because the Moslem himself is approaching to Christ through Mohammed. The former view treats Islam, as the foe of Christianity, with the hatred of neglect; the latter, considering "Islam the handmaid of Christianity," welcomes her coöperation for the redemption of Africa from the evils of paganism, an opinion voiced by Canon Taylor, Doctor Blyden, and others.[1]

Why Missions?

[1] Blyden, "Christianity, Islam and the Negro Race," London, 1888. Ameer Ali, "The Spirit of Islam," Calcutta, 1902.

This chapter is intended to prove that the latter view is surely at fault and that Moslem lands and Moslem peoples sorely need the Gospel. The next chapter will show that the Gospel is not impotent over against Islam, but victorious wherever it has entered.

Testimony of Mrs. Bishop

Mrs. Isabella Bird Bishop, who travelled with opened eyes through many Moslem lands, wrote from Kirmanshah, Persia: "I have learned two things; one I have been learning for nine months past, — the utter error of Canon Taylor's estimate of Islam. I think it has the most blighting, withering, degrading influence of any of the false creeds."[1] And when she visited Morocco there was no doubt in her mind about Islam being "a handmaid of Christianity." "It is at once the curse of Morocco, and the most formidable obstacle in the way of progress, chaining all thought in the fetters of the seventh century, steeping its votaries in the most intolerant bigotry and the narrowest conceit, and encouraging fanaticism which regards with approval the delirious excesses of the Aissawa and the Hamdusha."[2]

The present social and moral condition of Mohammedan lands *and of Moslems as a class in all lands* is not such as it is in spite of, but because of, their religion. The evils are inherent in it. The law of cause and effect has operated for over a thousand years under every possible physical and ethnic environ-

[1] "Life of Isabella Bird Bishop," p. 221.
[2] *Ibid.*, p. 365.

ment, among Semites, Aryan races, Negroes, and Slavs. The results are so sadly similar that they form a terrible and unanswerable indictment of the social and moral weakness of Islam. "By their fruits ye shall know them," and the fruit always depends upon the root.

Morals

**Low Ideals of Conduct and Character.** — The measure of the moral stature of Mohammed is the root and foundation of all moral ideals in Islam. His conduct is the standard of character. We need not be surprised, therefore, that the ethical standard is so low. Raymund Lull, the first missionary to Moslems, used to show in his bold preaching that Mohammed had none of the seven cardinal virtues, and was guilty of the seven deadly sins. He may have gone too far. But it would not be difficult to show that pride, lust, envy, and anger were prominent traits in the prophet's character.

The Ideal of Character

To read the story of Mohammed's life as given by Muir, Sprenger, or Weil is convincing enough.

The three fundamental concepts of Christian ethics are all of them challenged by the teaching of Islam. The Mohammedan idea of the Highest Good, of Virtue, and of the Moral Law are not in accord with those of Christianity. "The highest good is the very outwardly and very sensuously conceived happiness of the individual." Ideal virtue is to be found through imitation of Mohammed. And the moral law is practically abrogated because of

Ethics

loose views as to its real character and teaching and finality.

Ceremonial Law

There is no distinction between the ceremonial and the moral law even implied in the Koran. It is as great an offence to pray with unwashen hands as to tell a lie, and "pious" Moslems who nightly break the seventh commandment (according to their own lax interpretation of it) will shrink from a tin of foreign meat for fear they be defiled by eating swine's flesh. The lack of all distinction between the ceremonial and the moral law is very evident in many traditional sayings of Mohammed, which are of course at the basis of ethics. Take one example: "The Prophet, upon whom be prayers and peace, said 'One dirhem of usury which a man takes, knowing it to be so, is more grievous than thirty-six fornications, and whosoever has done so is worthy of hell-fire.'"

Dr. Dennis sums up the real character of Moslem ethics as an "adoption of religious ideas and social customs which are saturated with error, loathsome with immorality and injustice, antagonistic to both natural and revealed ethics and stale with the provincialism of the desert." In enumerating the social evils which are the dead-rot of Moslem society, we begin with that which saps the very roots of character, — untruthfulness.

Untruthfulness

**Untruthfulness.**— One of the ninety-nine names of God in the Koran is that of *El Hak*, The Truth, but of the absolute inviolability of truth

in the Deity or in ethics the Moslem mind has no conception. To begin with, there is the teaching of orthodox Islam that nothing is right or wrong by nature, but becomes such by the fiat of the Almighty.

What Allah or His Prophet forbids is sin, even should He forbid what seems right to the conscience. What Allah allows is not sin and cannot be sin *at the time He allows it*, though it may have been before or after. One has only to argue the matter of polygamy with an intelligent Moslem to have the above confirmed.

According to Moslem tradition, there are two authenticated sayings of Mohammed on the subject of lying: "When a servant of God tells a lie, his guardian angels move away to the distance of a mile, because of the badness of its smell." That seems a characteristic denunciation, but the other saying contradicts it: "Verily a lie is allowable in three cases, — to women, to reconcile friends, and in war" (El Hidayah, Vol. IV, p. 81). And the great theologian of Islam, Abu Hanifa, alleges that if a man should swear "by the *truth* of God," this does not constitute an oath! while the whole subject of oaths and vows in Moslem theology exhibits the crookedness of their moral legerdemain in dealing with truth.

**When a Lie is Allowable**

"The dastardly assassination," says Muir, "of his political and religious opponents, countenanced and frequently directed as it was in all its cruel and perfidious details by Mohammed himself, leaves a dark and indelible blot upon

his character." With such a Prophet it is no wonder that among his followers and imitators "truth-telling is one of the lost arts," and that perjury is too common to be noticed. Since Mohammed gathered ideas and stories from the Jews of Medina and palmed them off as a new revelation from God, it is no wonder that Arabian literature teems with all sorts of plagiarisms, or that one of the early authorities of Islam laid down the canon that it is justifiable to lie in praise of the Prophet. Dr. St. Clair Tisdall says in regard to the Mohammedans of Persia, "Lying has been elevated to the dignity of a fine art owing to the doctrine of *Kitman-ud-din* which is held by the Shiah religious community."[1]

This doctrine, held by nearly ten million Moslems of the Shiah sect, only adds one more loophole for lies to those Mohammed made, and permits a lie "to conceal one's true religion."

What the standard of truth is among the Moslems of the Dark Continent, we know from the testimony of David Livingstone: —

Livingstone's Testimony.

"The men sent by Dr. Kirk are Mohammedans, that is, unmitigated liars. Musa and his companions are fair specimens of the lower class of Moslems. The two headmen remained at Ujiji, to feast on my goods, and get pay without work. Seven came to Bambarra, and in true Moslem style swore that they were sent by Dr. Kirk to bring me back, not to go with me, if the country were bad or dangerous. Forward they would not go. I read Dr. Kirk's words to them to follow wheresoever I led. 'No, by the old liar Mohammed, they were to force me back to

[1] "The Mohammedan World of To-day," p. 117.

Zanzibar.' After a superabundance of falsehood, it turned out that it all meant only an advance of pay, though they had double the Zanzibar wages. I gave it, but had to threaten on the word of an Englishman to shoot the ringleaders before I got them to go. They all speak of English as men who do not lie. . . . I have travelled more than most people, and with all sorts of followers. The Christians of Kuruman and Kolobeng were out of sight the best I ever had. The Makololo, who were very partially Christianized, were next best — honest, truthful, and brave. Heathen Africans are much superior to the Mohammedans, who are the most worthless one can have."[1]

What was true of the Moslems Livingstone met, seems to be the case almost universally in Moslem lands. In Syria, we are told, it was rare to find a Moslem who could be believed under oath, and perjury is too common to be noticed.[2] To be called a liar in the Levant is considered a very mild insult. Lord Curzon, in his authoritative book on Persia, remarks, "I am convinced that the true son of Iran would sooner lie than tell the truth, and that he feels twinges of desperate remorse when upon occasions he has thoughtlessly strayed into veracity."

Syria

In Turkey and Egypt the whole routine of daily life is filled with dishonesty and double-dealing; while among the Arabs, oaths are divided into two classes: those which one may use in asserting a lie without fear of perjury, and those which are sacred to affirm the truth.

[1] Quoted from his journals in "Christus Liberator," p. 60.

[2] H. H. Jessup, "The Mohammedan Missionary Problem," p. 50.

Immorality

**Immorality.** — On this topic it is not possible to speak plainly nor to be wholly silent. One must live among Moslems to see the blasting and corrupting influence of an immoral religion on its followers. "He that soweth to the flesh shall of the flesh reap corruption."

Moslems have changed the truth of God in their consciences for a lie, and for this cause they are given up to vile affections from the day their Prophet married Zainab until now. Many of the masses are past feeling, and "have given themselves over unto lasciviousness to work all uncleanness with greediness." In consequence, the majority seem to have "consciences seared with a hot iron" and minds too full of the sensual to admit of a spiritual conception. There is no mental soporific like the Koran, and there is nothing so well designed to hush all heart-questioning as a religion that denies the need of an atonement. There is no spiritual aspiration even for the Moslem, who longs for heaven, because even there he can only picture the "houris" of paradise and the goblets of wine and rivers of milk. "To be carnally-minded is death." Islam proves it by the effect of its teaching on the lives of Moslems.

Literature

The sensuality of Islam is as deeply carved in the Mohammedan literature as the immorality of Hinduism is carved on their idol-temples. Both are too deeply cut into the symbols of their religion to be removed without destroying it. The Koran, the commentaries, the

traditions, Moslem theology, and the entire range of Arabic literature, as written by and for Moslems, contain passages and whole sections that are untranslatable.

And this kind of fireside literature breeds a coarse vocabulary and corrupt conversation among men, women, and children, to a degree that is incredible. The very strongholds of religion are strongholds of immorality in the Moslem world. Mecca, Kerbela, and Meshed Ali are examples of "holy cities" without morality. "The Meccans," writes Burton (the man who did not shrink from the unexpurgated "Arabian Nights"), "appeared to me distinguished even in this foul-mouthed East by the superior licentiousness of their language."[1]

Holy Cities

One who has been a missionary for years in India testified: "However the phenomenon may be accounted for, we, after mixing with Hindus and Mohammedans for nineteen years, have no hesitation in saying that the latter are, as a whole, some degrees lower in the social and moral scale than the former."[2]

Polygamy

Polygamy has not diminished licentiousness in any Moslem land, but everywhere increased it. "Immorality among African Mohammedans is commonly indescribable. It is worse among the Arabs of the intensely Mohammedan

[1] Cf. "The Mohammedan World of To-day," pp. 117, 139–141.

[2] The Rev. J. Vaughan in Dr. Jessup's "Mohammedan Missionary Problem," p. 47.

countries to the north than it is among the Negro races to the south."[1]

**The Seclusion and Degradation of Women.**—The origin of the veil in Islam and the consequent seclusion of women was one of the marriage affairs of Mohammed himself with its appropriate revelation from Allah. In the twenty-fourth Surah of the Koran women are forbidden to appear unveiled before any member of the other sex with the exception of near relatives. And so by one verse the bright, refining, elevating influence of womanhood was forever withdrawn from Moslem society.

**The Veil**

The evils of the harem, the seraglio, the purdah, or the zenana, by whatever name it is called, are writ large over all the social life of the Moslem world. And Moslems enlightened by the torch of Christian civilization are themselves beginning to see the fact. At a Mohammedan conference held in Bombay, in 1904, Mr. Justice Telang spoke of the evils of the purdah system, and named it as the chief cause for the backwardness of the Moslem community.

After showing that the *religious* aspect of the question was a delicate one for Moslems to discuss, he remarked: —

"As to the social aspect of the question, we have been so accustomed to it from our infancy, we have seen it prevail more or less amongst all the Mussulman countries of the world, and, therefore, we are naturally prejudiced in its favour, and strongly prejudiced against any modification of its rigour. Being so prejudiced, we

[1] "The Mohammedan World of To-day," p. 284.

magnify and exaggerate whatever advantages or benefits there may be in it, and we strongly close our eyes to the advantages of its abolition.

"Whether purdah is good or bad from a social point of view, whether it is or is not entirely in accordance with the religious doctrines as interpreted by some people, may be a question, but there can be none, I think, as to the effect of the purdah system on the health and physique of our women. Gentlemen, if there is one thing more clear than another in science it is that the human constitution requires pure air and healthy exercise. How are these possible if the present system of purdah is maintained? How and where are our women to get pure air? How and where are they to get healthy exercise? And consider the fact of the absence of pure air and the absence of exercise on the constitutions of our women. Compare their constitutions with the constitutions of the women of other communities who, untrammelled by the purdah, go into the open and move freely and give exercise to the various parts of their body. Compare the health of our women with the health of the women of other classes.

Moslem Testimony

"Look at the statistics, consider the vast proportion of our women who die from consumption due to confinement in the house, impure air, and want of exercise. Gentlemen, we cannot ever hope to have healthy, strong, and vigorous women among us so long as we confine them in the way we have done for years and years; and we cannot hope to have strong, healthy, and vigorous children so long as our women are weak and unhealthy and of delicate constitutions."

And the learned barrister would have strengthened his argument, had he spoken of the effect of this loss of God's sunlight and God-given liberty on the moral health of Moslem women, and of the impure air that is the only breath for their souls in the Moslem zenana.

Position of Women

As regards the position of women in Islam to-day, a perusal of the unimpeachable evidence found in the recent symposium, "Our Moslem Sisters," will make the most callous-hearted hear a cry of distress from these lands of darkness that appeals for help. In nearly every Moslem land woman is held to be "a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden." And this is shown "by the estimate put upon her, by the opportunity given her, by the function assigned her, by the privilege accorded her and by the service expected of her." [1]

We need not go for testimony outside of the Koran and the Moslem theology. Al-Ghazali sums up the question of women's rights in Islam when he says, "*Marriage is a kind of slavery*, for the wife becomes the slave of her husband, and it is her duty absolutely to obey him in everything he requires of her except in what is contrary to the laws of Islam." Wife-beating is allowed by the Koran, and even the method and limitations are explained by the law of ethics.[2]

**Polygamy and Divorce.** — A Moslem who lives up to his privileges and who follows the example of "the saints" in his calendar can have four wives and any number of slave-concubines; can divorce at his pleasure; he can re-

[1] Dennis, "Christian Missions and Social Progress," Vol. I, p. 104.

[2] See Klein, "The Religion of Islam," p. 190, and Moslem Commentaries on Surah 4:38.

marry his divorced wives by a special abominable arrangement; and in addition to all this, if he belong to the heterodox Shiah sect, he can contract marriages for pleasure (Metaa) which are temporary.[1]

"The very chapter in the Mohammedan Bible which deals with the legal status of woman, and which provides that every Mohammedan may have four legal wives, and as many concubines or slave girls as his right hand can hold," says Robert E. Speer, "goes by the title in the Koran itself of 'The Cow.' One could get no better title to describe the status of woman throughout the non-Christian world." **Degradation**

This trampling the honor of womanhood is only one of the evil results. A system that puts God's sanction on polygamy, concubinage, and unlimited divorce, — that hellish trinity, brings a curse on every home in the Mohammedan world by degrading manhood. But, alas, these social and domestic evils cannot be

[1] "As to the degradation of women, one does not know where to begin. You have heard a little about it; but the most horrible thing I have ever known is the system of temporary marriages practised in the valley of the Tarim, especially in Kashgar. The Russian Consul told me that during the five years he had lived there, he had known many girls to have twenty husbands before they were twelve years old! Temporary marriages are sanctioned for a week. I am not sure whether they are not for a day, and it is common for men there to change their wives five or six times a year; and that, be it observed, is in a place where Mohammedanism has had full sway for a great many years, and where, if the system were good, it ought certainly by this time to have shown itself." — Dr. Henry Landsell, M.R.A.S.

rebuked or deplored by better-class Mohammedans without reflecting on the career of Mohammed and without contradicting the revealed word of God and the consensus of the theologians of Islam.

Mohammed's Example

The Prophet in this respect, also, was to Moslems the paragon of perfection. Although when Khadijah died he found his own lax law insufficient to restrain his lusts, and indulged in at least ten additional marriages, it is not put down as a disgrace, but as a dignity in the biographies of God's Apostle. No wonder that some of his followers have aspired to a like privilege. Among the Nomad chiefs of Arabia polygamy is the invariable rule. One Sheikh in North Arabia has more than forty wives and concubines and does not know many of his own children.

In Baluchistan concubinage is so common that a missionary says he knows "several chiefs who have thirty, forty, fifty, and sixty women." Still darker shadows fall on the picture of the life of our Moslem sisters in that part of the world, if we open the government of India census report: —

> "Owing to the system of buying wives, in vogue among Afghans, a girl as soon as she reaches nubile age is, for all practical purposes, put up for auction and sold to the highest bidder. Her father discourses in the market on her beauty or ability as a housekeeper, and invites offers from those who desire a wife. Even the more wealthy and more respectable Afghans are not above thus lauding the female wares which they have for sale. Even the betrothal of girls who are not yet born is frequent.

It is also usual for compensation for blood to be ordered to be paid in the shape of girls, some of whom are living, whilst others are yet unborn."

And again: —

"Among Afghans and their neighbors, polygamy is only limited by the purchasing ability of the man, and a wife is looked on as a better investment than cattle; for in a country where drought and scarcity are continually present, the risk of loss in animals is great, whilst the female offspring of a woman will fetch a high price. Woman's tutelage does not end with widowhood. In the household of a deceased Afghan she is looked on as an asset in the division of his property. It is no uncommon thing to find a son willing to sell his own mother." Afghanistan

Where woman is thus regarded as a mere chattel, it is no wonder that every marriage bond is easily broken, and that where, by reason of poverty, polygamy is impossible, caprice or lust is satisfied by frequent divorce. *The facility, the legality, and the universality of divorce in the Moslem world is without a parallel under any other religion.*

**Divorce**

The law of divorce is based on express injunctions contained in the Koran, and the subject is deemed of such importance that it occupies one of the largest sections in works on jurisprudence. A husband may divorce his wife for any cause whatsoever, at any time and without any misbehavior on her part. Burkhardt tells of an Arab, forty-five years old, who had had fifty wives, and history tells of early Moslem leaders who far exceeded him in conjugal unfaithfulness. In Egypt, ninety-five per cent of all Moslem marriages are followed by

divorce. In West Africa, polygamy is the rule among all Moslems, and only limited by lack of wealth, while divorce is so frequent that "it is rare to find a woman, past the prime of life, living with her husband."[1]

It is heart-rending to hear some of the cries of suffering that ring out to heaven from the lands of perpetual divorce. A lady missionary

Algiers

in Algiers tells of the cruel treatment of three cases, one of whom, a mere girl, was already twice divorced from drunken, dissolute husbands, and continues: —

"Yet *they* have gone under without tasting the bitterest dregs of a native woman's cup; for (save a baby of the eldest girl's who lived only a few weeks) there were no children in the question. And the woman's deepest anguish begins where they are concerned. For divorce is always hanging over her head. The birth of a daughter when a son had been hoped for, an illness that has become a bit tedious, a bit of caprice or counter-attraction on the husband's part — any of these things may mean that he will "tear the paper" that binds them together, and for eight francs the kadi will set him free. This means that the children will be forced from the mother and knocked about by the next wife that comes on the scene; and the mother-heart will suffer a constant martyrdom from her husband if only divorce can be averted."

Slavery

**Slavery.** — This might as well have been the heading of the previous paragraph. But in Moslem law a separate section is given to the traffic in human flesh, although the lot of Negro slaves in the Mohammedan world has never been much worse than the daily slavery of

[1] "The Mohammedan World of To-day," p. 49.

women (with its Damocles sword of divorce hanging over every bridal couch) and is often better.

Mohammed found slavery an existing institution both among the Jews and the idolaters of Arabia, recognized it, and by legislating for its continuance, perpetuated it. The teaching of the Koran is very explicit. (See the following Surahs: 4: 3, 29; 33:49; 23:5; 16: 77; 24 : 33.) All male and female slaves taken as plunder in war are the lawful property of their master; the master has power to purchase any number of female slaves, either married or single; the position of a slave is compared to the helplessness of the stone idols of pagan Arabia; yet slaves must be treated with kindness and be granted their freedom when they are able to purchase it.

**Slave Traffic**

The slave traffic is not only allowed, but legislated for by Mohammedan law and made sacred by the example of the Prophet (Mishkat, Book 13, Chapter XX). In Moslem books of law the same rules apply to the sale of animals and slaves. There is absolutely no limit to the number of slave girls with whom a Moslem may cohabit, and it is this consecration of carnal indulgence which so popularizes the Mohammedan religion among uncivilized tribes and so popularizes slavery in the Moslem state.

Some Moslem apologists of the present day contend that Mohammed looked upon the custom as temporary in its nature; but slavery is so interwoven with the laws of marriage, of

sale, of inheritance, and with the whole social fabric, that its abolition strikes at the foundations of their legal code. Whenever and wherever Moslem rulers have agreed to the abolition or suppression of the slave trade, they have acted contrary to the privileges of their religion in consenting to obey the laws of humanity.

Arabia, the Holy Land of Islam, is still a centre of the slave trade. It is also prevalent in Morocco, although decreasing in Tripoli and Zanzibar. Where Moslems live under Christian rule, the traffic in slaves has been prohibited, but in no case has this been due to a reformation in Islam itself.

The Mecca Slave Market

Dr. C. Snouck Hurgronje describes the public slave market at Mecca in full swing every day during his visit in 1879. It is located near Bab Derebah and the holy mosque, and open to everybody. Although he himself apologizes for the traffic, and calls the anti-slavery crusade a swindle, he yet confesses to all the horrible details in the sale of female slaves and the mutilation of male slaves for the markets. And we know that conditions have not changed for the better to this day.

A book recently published describes the pilgrim journey of Hadji Khan to Mecca in 1902, and in the Appendix is a plea to stop the cruel trade in slaves.

"Go there," says the writer, "and see for yourself the condition of the human chattels for purchase. You will find them, thanks to the vigilance of British cruisers,

less numerous, and consequently more expensive, than they were in former years; but there they are, flung pell-mell in the open square. . . . The dealer standing by, cried out: 'Come and buy, the first fruits of the season, delicate, fresh and green; come and buy, strong and useful, faithful and honest. Come and buy."

"The day of sacrifice was past, and the richer pilgrims in their brightest robes gathered around. One among them singled out the girl. They entered a booth together. The mother was left behind. One word she uttered, or was it a moan of inarticulate grief? Soon after, the girl came back. And the dealer, when the bargain was over, said to the purchaser: 'I sell you this property of mine, the female slave, Narcissus, for the sum of £40.' Thus the bargain was clinched. . . . Men slaves could be bought for sums varying from £15 to £40. The children in arms were sold with their mothers, an act of mercy; but those that could feed themselves had to take their chance. More often than not, they were separated from their mothers, which gave rise to scenes which many a sympathetic pilgrim would willingly forget if he could."[1]

**Cruelty and Intolerance.** — Islam is a hard religion toward those that do not embrace it — the "infidel" must be brought low; and a heartless religion toward all who abandon it — the apostate must be put to death. There is neither precept nor example enjoining love to one's enemies. Islam knows nothing of a universal benevolence or of a humane tolerance, nor did Mohammed.

Intolerance

The Koran does not reveal a God of love. Allah is too rich, too proud, and too indepen-

No God of Love

[1] "With the Pilgrims to Mecca, The Great Pilgrimage of A.H. 1319, A.D. 1902," by Hadji Khan. John Lane, London and New York, 1905.

dent to need or desire the tribute of human love. In consequence, the loveless creed produces loveless character. That the element of love was lacking in Mohammed's idea of God is perhaps the reason also why the Koran, in contrast with the Bible, has so little for and about *children*. Of such is not the kingdom of Mohammed. His was a kingdom of the sword and for warriors who could spill blood. And the lessons learned during the long wars of conquest and the bitter strife of Moslem sect with sect have never been forgotten.

The Sword of Islam

The Armenian massacres, the condition of Turkish prisons, the barbarities of Morocco, the cruelties of the African slave-trade, the excruciating tortures practised on criminals in Persia, and the methods of self-torture used by the Dervish orders, — all these are topics that would require volumes to include all the evidence of their horror. Yet all these things are connected directly or indirectly with the Moslem religion and would cease in these lands, if *it* did.

El Azhar

In the great Mohammedan University of El Azhar at Cairo with its thousands of students from every part of the world, we might expect some little breadth of sympathy and some breath of tolerance. But there is neither. This missionary prayer was offered there, for many years past, every evening: —

"I seek refuge with Allah from Satan the accursed! In the name of Allah, the Compassionate, the Merciful! O Lord of all creatures, O Allah! destroy the infidels

and polytheists, thine enemies, the enemies of the religion! O Allah! make their children orphans and defile their abodes! Cause their feet to slip; give them and their families, their households and their women, their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands, as booty to the Moslems, O Lord of all creatures!" A Prayer

And where could we find stronger and more recent instances of Moslem intolerance than in the reports of many missionary societies laboring in Moslem lands; unless we care to listen to Sheikh Abd ul Hak, of Bagdad, and his "Final Word of Islam to Europe"?[1]

**Ignorance and Illiteracy.** — It is a disputed question whether Mohammed could read and write. Moslems themselves are not agreed, and Western scholarship is still undecided as to the evidence,[2] although Mohammedans generally speak of their Prophet as the "Illiterate." But there can be no dispute in this respect about the followers of the Prophet. The illiteracy of the Mohammedan world to-day is as surprising as it is appalling. One would think that a religion which almost worships its sacred Book, and which once was mistress of science and literature, would, in its onward sweep, have enlightened the nations. But facts are stubborn things. Careful investigations show that seventy-five to one hundred per cent of the Moslems in Africa are unable to read or write. Ignorance Illiteracy

[1] See end of this chapter.

[2] See the list of writers pro and con in "The Moslem Doctrine of God," p. 92.

In Tripoli ninety per cent are illiterate; in Egypt eighty-eight per cent; in Algiers over ninety per cent. In Turkey there has been improvement in recent years, yet even now it is forty per cent of the population. Persia now has a constitution, but it has no public-school system, and ninety per cent of the people can neither read nor write. In Baluchistan, according to the British census, only 117 per thousand of the Mohammedan men, and only 23 per thousand among the women, can read.

Illiteracy in India

But the most surprising facts are in regard to India, where the Mohammedans are still put down in the census as a "backward class." After over a century of British rule and Christian missions and religious agitation, over ninety-six per cent of the Mohammedans in India are illiterate! The figures given are 59,674,499 unable to read or write among a Mohammedan population of 62,458,077! It is almost incredible.

Paucity of Books

And this widespread illiteracy is sometimes due to a paucity of literature of a character suited for the home and for common people. The literary style of Arabic, for example, has become so artificially stilted and obscure that only highly educated people can read some of the daily papers, and poetry generally requires footnotes to make it intelligible. "The paucity of literature of all kinds in Turkey, where government press regulations prohibit any general output of publications," we are told by a lady

missionary, "combined with the general poverty of the people, makes many a home bookless and the great majority of lives barren."

The Moslem village school is a caricature of what lower education should be, and the Moslem Mullah, with all his learned-ignorance and fanaticism, is the finished product of the higher education. In all Moslem schools not yet influenced by Western civilization, the Ptolemaic system is taught, not only in astronomy (as indeed the Koran compels), but the whole realm of thought is made to revolve around the little world of Mohammed and his book.[1]

**Turkey**

For five hundred years Islam has been supreme in Turkey, one of the fairest and richest portions of the Old World as regards natural resources. And what is the result? The Mohammedan population has decreased; the treasury is bankrupt; progress is blocked; instead of wealth, universal poverty; instead of comeliness, rags; instead of commerce, beggary, — a failure greater and more absolute than history can elsewhere present.

**No Arts**

In most Mohammedan countries, the general ignorance of the people is plainly evident in the rude and crude methods of agriculture, building, and transportation. Wheeled carriages or carts are unknown in Arabia, Persia, and Afghanistan, save as they are imported from other lands. The first pump ever seen in

[1] See *The Missionary Review of the World*, February, 1908.

eastern Arabia was imported by the missionaries, and in Oman many children still use the bleached shoulder-blades of camels instead of slates at school.

No Banking

The Algeciras Conference made much ado about the new bank for Morocco, but a resident of the country writes in the *North American Review:* "And in regard to the bank. The Moors have not the least comprehension of the workings of a bank, and, moreover, *their religion forbids them to deposit their money in one.* Moors who have money bank it in the ground. Many of them die without disclosing to any one else their place of deposit. No Moor dares to appear rich for fear of being cast into prison and despoiled by the officials of his Government, or for fear of assassination at the hands *of other robbers.* The Government has no public works, and the mass of the people have no arts and trades. The bank will find it next to impossible to deal with the Moors."

"Of other robbers"! How eloquent is that phrase to describe the condition of "life, liberty, and the pursuit of happiness" in darkest Morocco!

Superstition

**Superstition and Quackery.** — These twin-sisters of Ignorance are also a curse in Moslem lands. And both of them trace their lineage back to the Koran and the traditions of Islam. A volume might be written on the superstitions of Mohammed, and a volume has been compiled on all his ignorant quackery by a learned Moslem and entitled "The Science of Medi-

cine according to the Prophet" (*Et-Tub en Nebawi*).

Mohammed gave instructions to his followers in regard to omens, charms, talismans, and witchcraft. "If a fly falls into a dish of victuals," he said, "plunge it in completely, then take it out and throw it away; for in one of its wings is a cause of sickness, and in the other a cause of health; and in falling it falls on the sick wing; and if it is submerged, the other will counteract its bad effect." To make a bad dream harmless, he thought it necessary to spit three times over the left shoulder. He was very careful to begin everything from the right side, and to end with the left; and he smeared the antimony first in his right eye. His idea of omens, however, was more sensible: he admitted lucky omens, but forbade belief in unlucky ones. **Omens and Dreams**

These are only single paragraphs from a whole literature of superstition that has been collected, treasured, augmented, and believed for thirteen centuries.

A large part of current medical practice among Mohammedans rests on superstition. *Kei*, or actual cautery, is, according to Mohammed, the last cure for all sorts of diseases; so also is *Khelal*, or perforating the skin surface with a red-hot iron and then passing a thread through the hole to facilitate suppuration. Scarcely one Arab or Persian in a hundred who has not some kei-marks on his body; even infants are burned most cruelly in this way to **Medicine**

relieve diseases of childhood. Where kei fails, they have recourse to words written on paper either from the Koran, or, by law of contraries, words of evil, sinister import. These the patient "takes" either by swallowing them, paper and all, or by drinking the ink-water in which the writing is washed off.

Amulets

The following are used as amulets in many Moslem lands: a small Koran suspended from the shoulder; a chapter written on paper and folded in a leather case; some names of God and their numerical values; the names of the Prophet and his companions; greenstones without inscriptions; beads, old coins, teeth, holy earth in small bags. Amulets are not only worn by the Moslems themselves and to protect their children from the evil eye, but are put on camels, donkeys, horses, fishing-boats, and sometimes over the doors of their dwellings. The Arabs are very superstitious in every way.

In Hejaz, if a child is very ill, the mother takes seven flat loaves of bread and puts them under its pillow; in the morning the loaves are given to the dogs—and the child is not always cured. Rings are worn against the influence of evil spirits; incense or evil-smelling compounds are burned in the sick-room to drive away the devil; mystic symbols are written on the walls for a similar purpose. Love-philtres are everywhere used and in demand; and nameless absurdities are committed to insure child-birth. The child-witch, called Um-es-subyan, is feared by all mothers; narcotics are used

The Child-witch

freely to quiet unruly infants and, naturally, mortality is very large. Of surgery and midwifery the Moslems, as a rule, are totally ignorant, and if their medical treatment is purely ridiculous, their surgery is piteously cruel, although never intentionally so. In all eastern Arabia, blind women are preferred as midwives, and rock-salt is used by them against puerperal hemorrhage. Gunshot wounds are treated in Bahrein by a poultice of dates, onions, and tamarind; and the accident is guarded against in the future by wearing a "lead-amulet." Surgery

There are many other superstitions in no way connected with the treatment of the sick. Tree-worship and stone-worship still exist in many parts of Arabia in spite of the so-called "pure monotheism" of Islam. Both of these forms of worship date back to the time of idolatry, and remain as they were partly by the sanction of Mohammed himself, for did he not make the black stone in the Kaaba, the centre of his system of prayer? Sacred trees are called *Manahil*, places where angels or jinn descend; no leaf of such trees may be plucked, and they are honored with sacrifices of shreds of flesh, while they look gay with bits of calico and beads which every worshipper hangs on the shrine. Just outside of the Mecca gate at Jiddah stands one of these rag trees with its crowd of pilgrims; in Yemen they are found by every wayside and also in Baluchistan and southern Persia. Tree-worship

**The Gospel the Only Remedy.** — It is very evident that no remedy for these great social

evils can be found in Islam. The Moslem world has long since suspended payment, — it never had reserve capital, — and is socially bankrupt. There is no power of reform from within. Falsehood, immorality, slavery, the degradation of marriage, the pollution of the home, the crushing yoke of universal ignorance and superstition, — all these can be uprooted and destroyed only by Him who is the Way, the Truth, and the Life — the Light of the world and the Saviour of men.

Islam Bankrupt

"As a social system," writes Stanley Lane Poole, "Islam is a complete failure: it has misunderstood the relation of the sexes, upon which the whole character of a nation's life hangs, and by degrading women has degraded each successive generation of their children down an increasing scale of infamy and corruption, until it seems almost impossible to reach a lower level of vice." But there is no level of vice so low that the Gospel cannot reach and uplift men and women from it. There is hope for the Mohammedan home and Mohammedan society and Mohammedan hearts in our Saviour Jesus Christ. Because we know this and they are ignorant of it, we are debtors. And who can read of such social evils without a thought of the Christ in His relation to them and to us?

We are Debtors

"My God, can such things be?
Hast thou not said, that whatso'er is done
Unto Thy weakest and Thy humblest one
Is even done to Thee?

"Hoarse, horrible and strong
Rises to heaven that agonizing cry,
Filling the arches of the hollow sky,
How long, O God, how long?"

## HELPS FOR LEADERS

**Lesson Aim:**

To show the hopeless character of Islam for the present life and its moral bankruptcy.

**Scripture Lesson:**

Rom. 1:18–32; Phil. 3:18, 19; Matt. 7:15–20.

**Suggestive Questions:**

1. Write a short paper on Child-life in Persia.
2. What are the chief amusements forbidden by the Moslem religion?
3. Has any land under Moslem rule a public-school system or public libraries?
4. Contrast the rights of women according to the Mosaic law and according to the Koran.
5. What is the present commercial condition of Morocco?
6. Draw a map of the railroads in the Turkish Empire.
7. Give instances of cruel native medical practice in Arabia, Tripoli, Morocco.
8. Was Mohammed a kind husband?
9. Locate the present centres of the slave trade on the map.
10. Describe zenana life in Hyderabad, India.

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## ILLUSTRATIVE SELECTIONS

**The Most Degraded Religion.** — "Mohammedanism is held by many who have to live under its shadow to be the most degraded religion, morally, in the world. We speak of it as superior to the other religions because of its monotheistic faith, but I would rather believe in ten pure gods than in one God who would have for his supreme prophet and representative a man with Mohammed's moral character. Missionaries from India will tell you that the actual moral conditions to be found among Mohammedans there are more terrible than those to be found among the pantheistic Hindus themselves; and the late Dr. Cochran, of Persia, a man who had unsurpassed opportunities for seeing the inner life of Mohammedan men, told me, toward the close of his life, that he could not say, out of his long and intimate acquaintance as a doctor with the men of Persia, that he had ever met one pure-hearted or pure-lived adult man among the Mohammedans of Persia. Can a religion of immorality, or moral inferiority, meet the needs of struggling men?" — Robert E. Speer, at the Nashville Convention, 1905.

**The Pride of Fanaticism.** — Only five years ago Sheikh Abd ul Hak, of Bagdad, a Moslem of the old school, wrote an article on behalf of the Pan-Islamic league. It appeared in a French journal, and was entitled "The Final Word of Islam to Europe." From this remark-

able, outspoken, and doubtless sincere defiance, we quote the following paragraph: —

"For us in the world there are only believers and unbelievers; love, charity, fraternity toward believers; contempt, disgust, hatred, and war against unbelievers. Amongst unbelievers, the most hateful and criminal are those who, while recognizing God, attribute to Him earthly relationships, give Him a son, a mother. Learn then, European observers, that a Christian of no matter what position, from the simple fact that he is a Christian, is in our eyes a blind man fallen from all human dignity. Other infidels have rarely been aggressive toward us. But Christians have in all times shown themselves our bitterest enemies. . . . The only excuse you offer is that you reproach us with being rebellious against your civilization. Yes, rebellious, and rebellious till death; but it is you, and you alone, who are the cause of this. Great God! are we blind enough not to see the prodigies of your progress? But know, Christian conquerors, that no calculation, no treasure, no miracle can ever reconcile us to your impious rule. Know that the mere sight of your flag here is torture to Islam's soul; your greatest benefits are so many spots sullying our conscience, and our most ardent aspiration and hope is to reach the happy day when we can efface the last vestiges of your accursed empire."[1]

**Mohammed's Ideas about Women.** — "The fatal blot in Islam is the degradation of women. Yet it would be hard to lay the blame altogether on Mohammed. . . . His ideas about women were like those of the rest of his contemporaries. He looked upon them as charming snares to the believer, ornamental articles of furniture difficult to keep in order, pretty playthings; but that a woman should be the counsellor and companion of a man does not seem to have occurred to him. It is to be wondered that the feeling of respect he always entertained

[1] Quoted in *Der Christliche Orient*, Berlin, Vol. IV, p. 145. And also at the time, in other papers from the French original.

for his first wife, Khadijah (which, however, is partly accounted for by the fact that she was old enough to have been his mother), found no counterpart in his general opinion of womankind: 'Woman was made from a crooked rib, and if you try to bend it straight, it will break; therefore treat your wives kindly.'

"Kind as the prophet was himself towards bondswomen, one cannot forget the unutterable brutalities which he suffered his followers to inflict upon conquered nations in the taking of slaves. The Muslim soldier was allowed to do as he pleased with any 'infidel' woman he might meet with on his victorious march. When one thinks of the thousands of women, mothers and daughters, who must have suffered untold shame and dishonour by this license, he cannot find words to express his horror. And this cruel indulgence has left its mark on the Muslim character, nay, on the whole character of Eastern life."

— STANLEY LANE POOLE.

**A Lawsuit in Morocco.** —"Moorish judges respect no law in their decisions, but twist and turn the code to their own private gain. To the mind of a modern judge, the cleverest and most convincing argument is a goodly bribe. Litigants are often forced to abandon their cases because they find themselves unable to satisfy the greed of the judges. The following is an example of modern justice: Two adversaries present themselves before the judge. The plaintiff states his case. The defendant (who has already sent to the judge's house a handsome mirror) states his case, at the same time casting a significant glance at the judge. The judge is about to decide in favor of the defendant, when the plaintiff (who is not at law for the first time) gives the judge a knowing look, and begs that judgment may be deferred until the following day. The request is granted. The following morning, the plaintiff goes personally to the judge's house with a magnificent mule. He finds the judge has already gone to the court, so he leaves the mule and instructs the servants to inform the judge of the animal's arrival. The plaintiff then goes on his way to the court, where he finds

the judge and the defendant. While the adversaries are standing before the judge, a servant of the latter enters, and announces that 'The mule has smashed the mirror!' Judgment is at once rendered in favor of the plaintiff." — ASAAD KALARJI KARAM (in the *North American Review*, November, 1906).

"There are weak points in Islam which, if persistently attacked, must lead to its eventual overthrow, while Christianity has forces which make it more than a match for Mohammedanism or any other religion. From its birth Islam has been steeped in blood and lust, blood spilt and lust sated by the sanctions of religion. The Koran is doomed." — ION KEITH FALCONER.

"I long for the prayers of your band of intercessors, offering this simple request that, as the Arab has been so grievously a successful instrument in deposing Christ from His throne (for this long season only) in so many fair and beautiful regions of the East . . . so the Arab may be, in God's good providence, at least one of the main auxiliaries and reinforcements in restoring the great King, and reseating Him on David's throne of judgment and mercy, and, above all, God's throne of righteousness!"
— BISHOP T. VALPY FRENCH (Muscat, 1891).

"I believe we are in the midst of a great battle. We are not ourselves fighting, we are simply accepting everything that comes. But the powers of light are fighting against the powers of darkness, and they will certainly prevail." — HESTER NEEDHAM (in Sumatra).

# CHAPTER III

## THE STORY OF MISSIONS TO MOSLEMS

**The Centuries of Neglect.** — Not without reason did Raymund Lull, even in the thirteenth century, pour out his complaint of the utter indifference in his day toward the spiritual need of the Saracens. **Long Neglect**

"I see many knights," he wrote, "going to the Holy Land beyond the seas and thinking that they can acquire it by force of arms; but in the end all are destroyed before they attain that which they think to have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine apostles acquired it, namely, by love and prayers, and the pouring out of tears and of blood."

And at another time he prays: —

"Lord of Heaven, Father of all times, when Thou didst send Thy Son to take upon Him human nature, He and His apostles lived in outward peace with Jews, Pharisees, and other men; for never by outward violence did they capture or slay any of the unbelievers, or of those who persecuted them. Of this outward peace they availed themselves to bring the erring to the knowledge of the truth and to a communion of spirit with themselves. And so after Thy example should Christians conduct themselves toward Moslems; but since that ardour of devotion which glowed in apostles and holy men of old no longer inspires us, love and devotion through almost all the world have grown cold, and therefore do Christians expend their efforts far more in the outward than in the spiritual conflict." **Lull's Prayer**

But his was a voice as of one born before his age and crying in the wilderness. Had the spirit of Raymund Lull filled the Church, we would not to-day speak of over two hundred millions unevangelized Moslems. Even as Islam itself arose a scourge of God upon an unholy and idolatrous Church, so Islam grew strong and extended to China on the east and Sierra Leone on the west, because the Church never so much as touched the hem of the vast hosts of Islam to evangelize them. The terror of the Saracen and Turk smothered in every heart even the desire to carry them the Gospel. When the missionary revival began with Carey, the idea was to carry the Gospel to the *heathen*.

Henry Martyn

Henry Martyn was the first modern missionary to preach to the Mohammedans; he met them in India, Arabia, and Persia; his controversial tracts date the beginning of the conflict with the learning of Islam.

The tiny rill that flowed almost unnoticed has gathered volume and strength with the growth of missionary interest, until in our day it has become a stream of thought and effort going out to many lands and peoples of the Moslem world.

Dr. Jessup's Plea

When Dr. Jessup wrote his little classic, "The Mohammedan Missionary Problem," in 1879, there were no missionaries in all Arabia, Tunis, Morocco, Tripoli, or Algiers. Christendom was ignorant of the extent and character of Islam in Central Africa; little was known of the Mohammedans in China, and the last chapter in the history of Turkey was the Treaty of Berlin.

The problem has greatly changed; old factors are cancelled and new factors have appeared. But we can still say with the writer, although we must add twenty-five million to the estimate then made of the number of Mohammedans: "It is our earnest hope and prayer that this revival of interest in the historical, theological, and ethical bearings of Islam may result in a new practical interest in the spiritual welfare of the Mohammedan nations. It is high time for the Christian Church to ask seriously the question whether the last command of Christ concerns the one hundred and seventy-five millions of the Mohammedan world."

**What has been done**

There has been the work of illustrious pioneers, and wherever Protestant missions came in contact with Islam, whether laboring for the reformation of the Oriental Churches or in heathen lands, *a great work of preparation has been accomplished.* But the fact remains that no part of the non-Christian world has been so long and so widely neglected as Islam. The task has either appeared so formidable, the obstacles so great, or faith has been so weak, that one might think the Church imagined her great commission to evangelize the world did not apply to Mohammedans.

There are to-day eighty-eight societies organized for the conversion of the Jews; but no *great* missionary society has yet been organized to convert Mohammedans, and scarcely a dozen missions are professedly working directly among and for Moslems. In a recent sumptuous volume

of six hundred pages, published in Germany, on the history of Protestant missions, work for Moslems is dismissed in a single paragraph and labelled hopeless.

"Christendom," says Keller, "accustomed itself, ever since the time of the Crusades, to look upon Islam as its most bitter foe and not as a prodigal son, to be won back to the Father's house." Islam had rooted itself for centuries in every land before modern missions came to grapple with the problem. The Church was ages behind time, and lost splendid opportunities. Christian missions came to Persia one thousand years after Islam entered. In Arabia and North Africa twelve centuries intervened.

Lost Opportunity

The fatalism attributed to Mohammedans is not one-half so fatalistic in its spirit as that which for centuries has been practically held by the Christian Church as to the hope or necessity of bringing the hosts of Islam into the following of Jesus Christ. There may have been reasons in time past for this unreadiness or unwillingness, such as political barriers and fear of death from Moslem fanaticism. To-day we cannot plead such excuse, for we have already seen how large a part of the Mohammedan world is under Christian rule and protection.

Typical Pioneers

**Typical Pioneers and Typical Fields.** — It is impossible within the limits of a chapter to tell the whole story of the conflict between Christianity and Islam in the wide Moslem world during the past centuries. The work of the illustrious pioneers in each of the fields now occu-

pied would alone require many books. Whose life, for example, was more worthy of an elaborately written biography in two volumes, than that of the seven-tongued Bishop of Lahore, who labored for Moslems in India and laid down his life for them at Muscat? Yet here we can scarcely give him a paragraph.

**Bishop French**

The same is true of each mission field in the Levant or in North Africa. The story is so full of interesting material, and so eloquently sets forth "the work of faith and labor of love and patience of hope" of those who are toiling on Moslem soil with plough and seed-basket, that it seems almost impossible to condense it. We have, however, attempted the impossible by selecting typical cases, both of early pioneer effort and of present activity.

Some of the Mohammedan lands have already been treated or touched on in previous text-books of this series.[1] Others require special treatment; and still others belong to the unoccupied fields of the world where live the unreached millions for whom Christ died. A following chapter treats of the last named; this chapter treats of the lands that are in a sense "occupied," although nowhere the forces at work are at all commensurate with the needs and opportunities.

Three pioneers stand out prominently in the

[1] "Via Christi," pp. 47–51; "Lux Christi," pp. 48–52; "Rex Christi," pp. 76, 222; "Christus Liberator," pp. 57–72, 61, 62, 69, 168, 178, 281; "Christus Redemptor," pp. 222–226; "Gloria Christi," pp. 2, 11, 72, 259.

story of missions to the Mohammedan world. Three Leaders Raymund Lull was the pioneer martyr and the first to urge by word and work the supreme need of *special training* for the evangelization of Moslems. Henry Martyn was the pioneer of the Modern Missionary Century, and led the way in the great task of *giving the Mohammedan world the Bible.* Karl Gottlieb Pfander was a pioneer in the preparation of *controversial literature*, and became a champion for the truth whose message reaches the Moslem literati even to-day, from Constantinople to Calcutta. All three were preëminently missionaries to the Mohammedans, and stand out, like Saul in Israel, higher than any of their contemporaries from their shoulders and upward in this respect.

Lull **Raymund Lull.** — Eugene Stock, formerly editorial Secretary of the Church Missionary Society, declares "there is no more heroic figure in the history of Christendom than that of Raymund Lull, the first and perhaps the greatest missionary to Mohammedans."

"Of all the men of his century," says another student of missions, "of whom we know, Raymund Lull was most possessed by the love and life of Christ, and most eager accordingly to share his possession with the world. It sets forth the greatness of Lull's character the more strikingly to see how sharply he rose above the world and the Church of his day, anticipating by many centuries moral standards, intellectual conceptions, and missionary ambitions to which we have grown only since the Reformation."

His Early Life

Raymund Lull was born at Palma in the island of Majorca, in 1235, of a distinguished Catalonian family, and when of age spent several years at the court of the king of Aragon. He was a court poet, a skilled musician, and a gay knight before he became a scholastic philosopher and an ardent missionary to the Mohammedans. The manner of his conversion at the age of thirty-two reminds one of the experience of Saul on his way to Damascus, and of St. Augustine under the fig tree at Milan. After his vision of the Christ, he sold all his property, gave the money to the poor, and reserved only a scanty allowance for his wife and children. He entered upon a thorough course of study, mastered the Arabic language, using a Saracen slave as teacher, and began his life work at the age of forty.

Call

The work to which he felt called and for which he gave his life with wonderful perseverance and devotion was threefold. He worked out a philosophical system to persuade non-Christians, especially Moslems, of the truth of Christianity; he established missionary colleges for the study of Oriental languages; and he himself went and preached to the Moslems, sealing his witness with his blood.

In his fifty-sixth year, after vain efforts to arouse others to a missionary enterprise on behalf of the Mohammedans, he determined to set out alone and single-handed preach Christ in North Africa. On arriving at Tunis, he invited the Moslem literati to a conference. He an-

nounced that he had studied the arguments on both sides of the question, and was willing to submit the evidences for Christianity and for Islam to a fair comparison. The challenge was accepted, but the Moslems being worsted in argument, and fanaticism being aroused, Lull was cast into a filthy dungeon by order of the Sultan, and narrowly escaped death. After bitter persecutions, he returned to Europe, where he made other missionary journeys.

Imprisoned

In 1307, he was again on the shores of Africa, and at Bugia in the market-place stood up boldly and preached Christ to the Moslem populace. Once again his pleadings were met with violence, and he was flung into a dungeon, where he remained for six months, preaching to the few who came, and befriended only by some merchants of Genoa and Spain, who took pity on the aged missionary of the Cross.

Banished

Although banished for a second time, and with threats against his life if he returned, Lull could not resist the call of the Love that ruled his life. "He that loves not, lives not," said he, "and he that lives by the Life cannot die." So in 1314 the veteran of eighty years returned to Africa and to his little band of Moslem converts.

For over ten months he dwelt in hiding, talking and praying with those who had accepted Christ, and trying to win others. Weary of seclusion, he at length came forth into the open market and presented himself to the people as the man whom they had expelled. It was

Elijah showing himself to a mob of Ahabs. Lull stood before them and threatened them with God's wrath if they still persisted in their errors. He pleaded with love, but spoke the whole truth. Filled with fanatic fury at his boldness, and unable to reply to his arguments, the populace seized him and dragged him out of the town.

**His Martyrdom**

There, by the command, or at least the connivance of the Moslem ruler, he was stoned on the 30th of June, 1315. And so he became the first martyr missionary to Islam. To be stoned to death while preaching the love of Christ to Moslems, that was the fitting end for such a life.

Yet his was a voice crying in the wilderness, and his loneliness was the loneliness of leadership when there are none awake to follow. "One step further," says George Smith, "but some slight response from his church or his age, and Raymund Lull would have anticipated William Carey by exactly seven centuries."

**Henry Martyn**

**Henry Martyn.** — Between the death of Raymund Lull and the year 1806, when Henry Martyn, the first modern missionary to the Mohammedans, reached India, five centuries intervened. During these five hundred years, Islam was spreading in all directions throughout Africa, receiving a new lease of life through the Turk in the Levant and taking root in new lands and on the Malaysian islands, which had not even a name or place on the maps of the Middle Ages. While there were no missions to

Moslems, the Moslems were themselves missionaries and propagandists.

After reading the story of the spread of Islam during these long years, one cannot help feeling that the sloth of the Church was the opportunity of the false faith. After five centuries of inactivity, the mantle of Raymund Lull fell upon Henry Martyn, saint and scholar, missionary and martyr.

His Influence

"His life," says Dr. George Smith, "is the perpetual heritage of all English-speaking Christendom and of the native churches of India, Arabia, Persia, and Anatolia in all time to come." Born at Truro, Cornwall, on February 18, 1781, he entered Cambridge in 1797 and was graduated with the highest academical honor of "senior wrangler." It was his intention at one time to devote himself to law, but the sudden death of his father and the faithful preaching of Mr. Simeon led to his conversion; and afterward, the perusal of the life of David Brainerd brought the decision to become a missionary.

Purpose

He knew the struggle that was before him, and wrote: "I am going upon a work exactly according to the mind of Christ, and my glorious Lord, whose power is uncontrollable, can easily open a way for His feeble followers through the thickest of the ranks of His enemies. And now let me go, smiling at my foes; how small are human obstacles before this mighty Lord."

And going out in that dauntless spirit, with

his heart on fire for the benighted peoples of the East, he sailed as chaplain of the East India Company, and arrived in India in 1806. No wonder that before his arrival and on the long journey he had already studied Sanscrit, Persian, and Arabic. He labored unceasingly by tongue and pen, by preaching and by prayer, "*to burn out for God.*"

**Burning out for God**

In 1808 he completed a version of the New Testament in Hindustani, and later into other languages of India. With a special desire to reach the Mohammedans of India, he perfected himself in Persian, the court language, and began a version of the New Testament in that language. In 1811 he sailed from Calcutta to Bombay and for the Persian Gulf, partly because of his broken health, but more so, as is evident from his journals, that he might give the Mohammedans of Arabia and Persia the word of God. On his voyage from Calcutta to Bombay, he composed tracts in Arabic, spoke with the Arab sailors, and studied the Koran. He stopped at Muscat on April 20, and we can tell what his thoughts then were in regard to this Cradle of Islam, for a year earlier he wrote in his diary: "If my life is spared, there is no reason why the Arabic should not be done in Arabia and the Persian in Persia. . . . Arabia shall hide me till I come forth with an approved New Testament in Arabic. Will Government let me go away for three years before the time of my furlough arrives? If not, I must quit the service, and I cannot

**Journeys**

devote my life to a more important work than that of preparing the Arabic Bible."

He reached Shiraz by way of Bushire in June, 1811, and there revised his Persian translation, also holding frequent discussions with the Moslem Mullahs. One year after entering Persia, he left Shiraz and proceeded to the Shah's camp near Ispahan, to lay before him the translation he had made.

With clamorous controversy and fanatic hatred, they received his message and his book.

His Witness for Christ

"My book," he writes in his diary, "which I had brought, expecting to present it to the king, lay before Mirza Shufi. As they all rose up, after him, to go, some to the king, and some away, I was afraid they would trample upon the book, so I went in among them to take it up, and wrapped it in a towel, before them while they looked at it and me with supreme contempt. Thus I walked away alone, to pass the rest of the day in heat and dirt. What have I done, thought I, to merit all this scorn? Nothing, thought I, but bearing testimony to Jesus. I thought over these things in prayer, and found that peace which Christ hath promised to His disciples."

From Shiraz Martyn went to Tabriz and there arranged for the presentation of his New Testament to the Shah of Persia, through the British Ambassador. Unable to recover strength after much fever, he left Tabriz on horseback, September 12, 1812, with two Armenian servants for England, via Constantinople, a land journey of one thousand miles. At Tokat, he was compelled to stop from utter prostration, and after a week's illness died, October 16,

1812. He had "burned out for God," but before the flame died it had kindled a hundred lives and still burns on. **Last Journey and Death**

His testimony was not wholly in vain, even in those early days. We read of one, at least, who accepted the truth and, as Martyn himself said, "Even if I never should see a native converted, God may design, by my patience and continuance in the work, to encourage future missionaries." Only the Last Day will reveal the extent of the influence of this man, who, with no Christian to tend or comfort him in his last illness, laid down his life for the Mohammedan world.

The monument erected to him by the East India Company at Tokat, bearing on its four sides an inscription in English, Armenian, Turkish, and Persian, is a fitting symbol of the breadth of his life, which lay four-square to the love of God and the service of humanity.

**Karl Gottlieb Pfander.** — This great missionary, linguist, and controversial writer, who left so wide and permanent an impression throughout the Mohammedan world, was born at Waiblingen, Germany, in 1803. He prepared for missionary work at the Basel Training Institution, and was sent out in 1825. **Pfander**

Although only twenty-two years old, he began the study of three difficult languages, Turkish, Armenian, and Persian. In 1829, he went to Bagdad to learn Arabic, and two years later to Ispahan. On a missionary journey to the town of Kermanshah, after a discussion with

the Mullahs, he came near to winning the same martyr's crown that Lull received at Bugia. He knew the danger of publicly preaching the truths that opposed the teaching of Islam, but putting his trust in God, he preached Christ boldly. On this account the enraged Moslem priesthood held a council that night, and it was announced the next day in the mosques that his books must all be destroyed (because they were bound in pigskin, which was unclean), and that he must be killed. But God spared his life and he labored on, first in Russia, then in India, and finally in Constantinople. Everywhere his tongue and pen were mighty forces in the proclamation of the truth. He died at Richmond-on-the-Thames, December 1, 1865.

Life and Death

An Apology for Christianity

Pfander, when expelled from Russia in 1835, spent much of his time in making a revised edition of his remarkable book, "Mizan-ul-Hak," The Balance of Truth, and wrote some other books on Sin, Salvation, and the Trinity for Moslems. The "Mizan-ul-Hak" is a wonderful apology for Christianity, and has been translated into many languages. It proves the need of a revelation, the integrity of the Bible, and the necessity of the Atonement. The last chapter refutes Islam and the claims of Mohammed as Prophet.

Pfander felt, as many have since his day, that the *judicious use* of such tactful literature is one of the best ways of evangelizing Moslems. It is often better to persuade a Moslem to read a portion of Scripture or a book or tract than

to speak to him directly. Ink is cold. A *written* argument appeals to the mind and conscience in solitude. There is no pride in answering back glibly or irreverently to a printed page. It was said of the old Romans that "as they shortened their swords they lengthened their territories." So will it be in the conflict with Islam. The way for the Church to conquer is to come to close quarters with the foe.

**The Use of Such Books**

And in the irrepressible conflict with Islam, Pfander's life and writings teach the truth of Wolseley's war maxim, "Find out your enemy's weakest and most vulnerable point and hit him there as hard as you can with all your might." Islam's strength is to be left alone; put on the defensive, its weakness is evident even to those who defend it. Controversy is not evangelization, and must not take its place, but in Moslem lands especially it holds somewhat the same relation to evangelization that ploughing does to seed-sowing. Books like "Mizan-ul-Hak" break up the soil, stir thought, kill stagnation, convince the inquirer, and lead him to take a decided stand for the truth.

**North Africa**

**The Gospel in North Africa.** — The unbroken phalanx lines of Moslem countries along the Mediterranean were once the centres of Christian teaching. Origen, Tertullian, Athanasius, Cyprian, and Augustine were all from North Africa. But Islam swept across this region like a desert simoom and withered the garden of God. Yet there exist to the present day among these Berber or Kabyle tribes of North

Africa various customs which have come down to them through twelve long centuries of Mohammedanism, and which speak of the time when they were a Christian people. For example, the Kabyle women refuse to wear the veil, and certain of these Kabyle tribes, although they are Mohammedans, observe the Christian Sabbath as a day of feasting.

The mark of a cross is tattooed on the forehead of many of the boys and men at Biskra, as well as in other places. One such Mohammedan in the town of Setif, being asked what was the meaning of the cross on his forehead, answered, "Jesus." Miss Seguin, in her most interesting book, "Walks in Algiers," asserts that the Kabyle women are in the habit of tattooing the form of the Christian cross on their forehead. Sir Lambert Playfair writes regarding the Kabyles of the Aures Mountains, which lie immediately to the north of the Sahara: "Their language is full of Latin words and in their daily life they retain customs undoubtedly derived from their Christian ancestors. They observe December 25 as a feast, under the name of *Moolid* (the birth), and keep three days festival both at springtime and harvest. They use the solar instead of the Mohammedan lunar year, and the names of the months are the same as our own."

Relics of the Christ

Are not these interesting facts in themselves a loud call to send the Gospel to North Africa? Yet all this region was neglected for twelve centuries in a most unaccountable way. In

1880 Mr. George Pease began investigations in Algiers which led to the formation of the North African Mission. *At that time there were only three Protestant missionaries between Alexandria and the Atlantic coast of Morocco, and not any southward from the Mediterranean almost to the Niger and the Congo.*

**Why this Long Neglect?**

**Present Forces**

Now this one mission, which works very largely among Moslems, has eighteen stations in Egypt, Tripoli, Tunis, Algiers, and Morocco, manned by eighty-six missionaries. A hospital and dispensary are established at Tangier and a dispensary at Fez. There are also other smaller independent missions working in North Africa, and very recently work was begun in the Sudan. "But," says Dr. Charles A. Watson, "for every missionary to the Mohammedans in Africa you can find twenty missionaries to the pagans of Africa, and for every convert from Mohammedanism in Africa I think you can find one thousand converts from paganism in Africa. And if this does not prove that the real missionary problem in Africa is Mohammedanism, I scarcely see how that point could be proved at all."

Darkest Mohammedan Africa, nearest to Europe, is the healthiest part of Africa, and yet has by far the fewest mission stations.

**Morocco**

**Morocco** has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abd ul Aziz. The country is divided into districts, each of which is under the super-

intendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan. At present the whole country is disturbed by revolutions and rebellion.

Algeria

**Algeria** is the most advanced in civilization of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population, 4,500,000, principally Moslems, with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate and much beautiful scenery; there are excellent roads and extensive railways.

Tunis

**Tunis** is under French protection, and practically under French rule, and has a population of about 2,000,000, nearly all of whom are Mohammedans.

Tripoli

**Tripoli** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are all Moslems. They are more intelligent and better educated than farther west, but much opposed to the Gospel.

The soil in all these lands is hard, the ploughing was too late and the sowing of the seed was in tears, but God is already giving the first-fruits of the future harvest.

The latest reports of the North African Mission tell us that, at almost all the stations, there

have in past years been some converts. At Fez there is a band of Christians, nine or ten of whom are employed as colporteurs; at Djemaa Sabridj there is another band, and these meet in two stone halls, one built for men and one for women. At Tangier, Alexandria, Shebin el-Kom, and Tunis there are also some who regularly meet with the missionaries to partake of the Lord's Supper.

Results

During 1906 some thirty Moslems were converted at Fez, and two men and one woman were baptized. At Algiers a Kabyle young man was baptized and another converted. At Bizerta a man was baptized. At Alexandria a well-educated man, long under instruction since his conversion, was baptized. Several young men were converted at Djemaa Sabridj. At Tripoli a convert of many years' standing died, after long proof of trusting Christ for salvation and after preaching quietly to many others. At Shebin el-Kom, on New Year's Eve, ten out of a meeting of eighteen met around the Lord's Table at midnight, and dedicated themselves afresh to God; seven years ago there was not a single convert there. In addition to these pronounced cases, most of whom have had to bear persecution, there are many secret disciples.

Strategic Egypt

**Egypt and the Christian Crusade.** — Among all Moslem lands to-day, perhaps the most notable strategic point is Egypt. *In Lower Egypt the Moslems form about ninety-eight per cent of the population, and in Upper Egypt about*

*eighty-eight per cent.* The need of the country is therefore the need of the Moslems.

Cairo

Egypt is under British rule and connected by regular rail and steamboat service with distant points in Africa. Cairo is the literary capital of the Mohammedan world, as Mecca is its religious, and Constantinople its political capital. And the streams of Moslem thought through the printed page go out from Cairo to the uttermost confines of the Moslem world. A book sold at Cairo may be read the next month by the camp-fires of the Sahara, in the market-place of Timbuktu, or under the very shadow of the Kaaba.

Early Effort

Realizing this strategic importance, the Church Missionary Society, as early as 1825, sent a band of five Basel men to Egypt, one of them the famous Samuel Gobat. There were schools and distribution of the Scripture and conversations with thoughtful Copts and Moslems, but the encouragement was small. Mohammedanism appeared unassailable. The first American missionaries reached Egypt in 1854, and every student of missions knows how their mission has spread along the entire Nile Valley and grown in numbers, influence, and results chiefly among the Copts, but also among the Moslems.[1] For example, last year over three thousand Moslem pupils were attending the American mission schools, and for the past

[1] See Charles R. Watson, "Egypt and the Christian Crusade," for the story of this splendid mission and of the other missions in Egypt.

The American Mission

five years meetings for public discussion of the difference between Islam and Christianity have been held twice a week in Cairo. Special literature for Moslems has also been printed and distributed.

In 1882 the Church Missionary Society resumed its work, especially among Moslems, through medical and literary agencies, with very encouraging results. Special effort is being made to reach the ten thousand students of the Mohammedan University, *El Azhar.* Other societies, too, are laboring in Egypt, and the Nile Mission Press is scattering leaves of healing. All the Protestant missions working in Egypt report one hundred and seven permanent foreign workers regularly engaged in mission work. This makes a parish of eighty thousand souls for each missionary. The evangelical church counts nearly nine thousand members, most of them gathered from the Copts. For every Protestant Christian in Egypt there are: one Jew, about three Roman Catholics, over twenty-six Copts, *and three hundred and sixty-nine Moslems.*

Other Workers

The Future

Yet it is encouraging that Moslem life and thought in Egypt are undergoing great changes. The leaven of the Gospel is reaching the Moslem masses, and there are more inquirers and converts from year to year. The first Ecumenical Conference of workers among Moslems, held in Cairo in 1906, was a prophecy of the day when this stronghold of Islam shall become the possession of Jesus Christ.

Turkey

**The Turkish Empire.** — The territory of the Turkish Empire is well covered by mission societies. The American Board is the oldest in the field, and occupies European Turkey, Asia Minor, and eastern Turkey. The Presbyterian Church (North) occupies Syria. The Methodist Episcopal Church has work in Bulgaria, the Reformed Presbyterians in northern Syria, and the Church Missionary Society occupies Palestine. These are the chief agencies at work, and count a total of 637 foreign missionaries. Yet, according to the "Encyclopædia of Missions," "the Church Missionary Society is the only one that has made a special effort to establish mission work distinctively for Mohammedans"!

Indirect Work

Until recent years the difficulties of the problem and the terror of the Turk seem to have prevented direct work for Moslems, although by printing press, schools, colleges, and hospitals, many Mohammedans were reached indirectly and incidentally.

"The missionaries have devoted a relatively small part of their time and strength to the Moslem work," writes Robert E. Speer. "In Egypt, Syria, Turkey and Persia the greater portion of the energy of the missionaries has been devoted to work for Copts, Maronites, Greeks, Armenians, Jews and Nestorians. Apart from the schools (and the number of Mohammedan pupils in schools in Turkey is almost inconsiderably small), comparatively little has been done. Through medical missionaries many have been made accessible, and some have been reached, but we do not have and have not had for years a systematic and aggressive, though tactful and quiet campaign for the evangelization of Moslems."

Early Ideals

The early ideals of direct work for Moslems, as held by Smith, Perkins, Grant, Pfander, and others, seem to have been lost sight of, or more probably they were crushed by the political restrictions and continued persecutions in Turkey; nevertheless, a world of work has been accomplished in the face of tremendous difficulty and determined opposition *for the future evangelization of Moslems.*

Results To-day

"Protestant missions have given the entire population the Bible in their own tongue; have trained hundreds of thousands of readers; published thousands of useful books; awakened a spirit of inquiry; set in motion educational institutions in all the sects of all parts of the Empire, compelling the enemies of education to become its friends, and the most conservative of orientals to devote mosque and convent property to the founding of schools of learning. They have broken the fetters of womanhood. . . . Every evangelical church is a living epistle to the Mohammedans with regard to the true nature of original apostolic Christianity. Encouraged by the spirit of reform and modern progress, even the Mohammedan doctors of Constantinople have issued orders that all editions of old Mohammedan authors which recount the fabulous stories of Moslem saints and Welys are to be expurgated or suppressed and not to be reprinted."[1]

The Arabic Bible

As a single striking example, among hundreds, of this work for Moslem evangelization, take the Arabic version of the Scriptures by Drs. Eli Smith and Cornelius Van Dyck. This arduous task was begun in 1848 and not finally completed until 1865. The completion of this matchless version marked an epoch in missions

[1] Dr. H. H. Jessup in the "Encyclopædia of Missions," p. 757.

for the Mohammedan world greater than any accession or deposition of sultans. That Bible made modern missions to Arabia, Egypt, Tunis, Tripoli, and the Arabic-speaking world possible.

For an excellent account of all "the Christian forces now at work in the Turkish Empire," see the article with this title in the *Missionary Review of the World* for October, 1901, by Dr. Edward Riggs. He concludes that —

Present Conditions

"The Christian forces now at work are not at present in any sense arrayed against Mohammedanism. The attitude of the state religion would not tolerate that. During the Crimean War the Turkish government was so deeply indebted to the Christian powers of Western Europe that there came about a considerable relaxation of the rigidity of this attitude. Religious discussion was very free between Mohammedans and Christians. It was to be heard openly in the market-places and on the Bosphorus steamers. Preaching-places were opened for the presentation of the Gospel to Mohammedans, with some small net results. But this could not long continue, and private persecution was later followed up by an ill-disguised attitude of fanaticism on the part of the authorities. This spirit of haughty intolerance has been steadily growing for a quarter of a century, and renders practically impossible all effort to influence Mohammedans in favor of Christianity."

If this is true, how much more urgent is the call to prayer. *All things are possible with God.*

Arabia

**Arabia the Cradle of Islam.** — Except for the small colony of Sabeans on the Euphrates, and the Jews of Bagdad, Busrah, and Yemen, all Arabia is Mohammedan. With an area of over one million square miles and four thousand

miles of coast, the population is about eight millions. Three-fourths of Arabia is under independent rulers, many of them under British protection. The remainder belongs, at least nominally, to Turkey. Although Christianity flourished in Arabia before Mohammed's time, the form of the faith was not pure enough to be permanent, and the Arabian Christians, as far as we know, did not have the Bible in their own tongue. **Political Division**

Mohammed's dying injunction was that his native country might be inhabited solely by "believers," and it was rigorously enforced in the caliphate of Omar. Even before his death, the Christians of Arabia had, through force or gain of worldly goods, become apostate. Wright says, "Whether any Christians were left in the peninsula at the death of Moham med, may be reasonably doubted." This was in 632 A.D. *From that date until the day of Keith Falconer, the whole of Arabia was utterly, continuously, and inexplicably neglected by the Church of Christ in its work of evangelization.* The false prophet held undisputed sway in the whole peninsula. **Long Neglect**

The story of Ion Keith Falconer's life is well known. He was, in the true sense of the word, the pioneer missionary of Arabia (for the Roman Catholic mission, founded at Aden, in 1840, was not intended to reach the Arabs, and even now confines its efforts to the mixed population of Steamer Point). Keith Falconer called attention to the neg- **Keith Falconer**

lected Arabs by the appeals of his voice and pen and the sacrifice of his life. Being dead, he yet speaks to all Christendom of that vast region "shrouded in almost utter darkness," whose "millions suffer the horrors of Islam," and pleads for Arabia. The mission so nobly begun has been faithfully continued by the Free Church of Scotland, but, from lack of laborers, the work has not yet extended beyond Sheikh Othman (Aden) except through the potent influence of their hospital.

The Danish Evangelical Church has recently sent out missionaries who coöperate with the Scotch Mission at Sheikh Othman and plan to occupy some other station.

Mackay's Appeal

From Usambiro, Central Africa, Alexander M. Mackay, 1888, sent forth his remarkable appeal for a mission to the Arabs of Oman. It was the trumpet-call to duty for the aged Bishop French. After thirty-seven years of mission labor in India, he resigned his bishopric at Lahore, "moved by an inexpressible desire to preach to the Arabs." He arrived at

The Response

Muscat on February 9, 1891, and died on May 14 of the same year. His plans never reached execution, and he never reached the interior, the goal of his desires. But the few months he spent at Muscat were full of the work of faith and the patience of hope, as well as the labor of love in wonderful self-denial. Was it to shame the Church that a lonely, aged man was permitted to raise the King's banner in response to Mackay's plea, and to die in doing it?

**The Arabian Mission** of the Reformed Church in America (1890) occupies Busrah, Bahrein, and Muscat on the Persian Gulf. It was at Busrah that Kamil Abd el Messiah, a Moslem convert of the Syrian mission, laid down his life in earnest witness for the truth. He was the first Mohammedan convert who preached Christ to the Arabs of Hadramaut and East Arabia. Beyond Busrah this mission has out-stations at Nasariyeh and Amara northward, and at Nachl in Oman.

The Arabian Mission

Bahrein was entered in 1892, and offers splendid opportunities because of the great freedom enjoyed. It now has a hospital, a chapel, and school building. Muscat station owes its start and early development to the devotion, practical energy, and patient endurance of Peter John Zwemer. Alone he penetrated far inland to plant the banner, which fell from the dead hand of Bishop French, on the heights of Jebel Achdar. In the face of stupendous difficulties and a most trying climate, he persevered in holding the fort, while appealing in vain for the sinews of war and a comrade in arms. He translated a tract for Moslems, set it up in type, and struck off on a handpress, turned by one of his band of rescued slave lads, the first Christian leaflet ever printed in Arabia. The school for rescued slaves was the outcome of his individual effort and enterprise. Worn out by fevers and six years of toil, he went on furlough; after a wearisome journey and three months in the hospital at New York,

Peter J. Zwemer

ever looking forward to recovery and to further service in Arabia with patient expectancy (so unwilling was he to lay off the harness), he fell asleep on October 18, 1898.

Other Witnesses

In addition to those named, Arabia holds as a heritage of promise the graves of other American missionaries: George E. Stone, Harry Wiersum, Dr. Marion Wells Thoms, and Mrs. Jessie Vail Bennett. The Arabian Mission of the Reformed Church in America, organized in 1889, now has nineteen missionaries on the field, with twenty native helpers. There have been converts and baptisms, but the full harvest is not yet, although the work is encouraging, and doors are opening into the interior.

Open Doors in Persia

**Missions in Persia.** — In many respects Persia presents a weak point for our conquest of Islam. The Persians themselves are sectarians and the enemies of the orthodox school of Islam; Persia has always been Aryan rather than Semitic in its thought, and therefore is more tolerant and willing to discuss religious matters; and in no Moslem land are there so many sects and schools of thought, rationalists and mystics. Add to this that Persia has for the last fifty years been convulsed by the new religion of the Bab and its daughter faith, Behaism — both halfway stopping-places toward Christianity, or away from it.

Persia has an area of 648,000 square miles and a population of 9,500,000. Of these, 8,800,000 are Moslems.

After the pioneer journey of Henry Martyn

and the work of Pfander and his associates, Frederick Haas, another German missionary, came to Tabriz in 1833, and in 1838 Dr. William Glenn, a Scottish missionary, began the translation of the Old Testament into Persian, thus completing the work begun by Henry Martyn. In 1869, Rev. Robert Bruce, D.D., located at Ispahan and awakened a deep interest in the evangelization of Persia, so that in 1876 the Church Missionary Society opened a station at Julfa, a suburb of Ispahan. The wonderful growth of this mission *in one man's lifetime* is thus described in the *Church Missionary Review*:—

**Robert Bruce**

**Wonderful Success**

"When Bishop Stuart went to Julfa in 1894 that was the only Church Missionary Society station in the Shah's dominions, and it was an Armenian station outside the Moslem citadel. Now Ispahan itself is occupied, and so are Yezd and Kirman and Shiraz, all ancient and important cities, and there are bands of converts in all of them. Over a hundred adult converts have been baptized in Persia since the new century commenced. In Ispahan last Christmas Day some sixty converts knelt together at the Lord's Supper, a sight to cheer the heart indeed, to see converts from Mohammedanism, Babism, and Parsiism, kneeling side by side with Armenians and Europeans and receiving the tokens of the Saviour's dying love.

"Dr. Carr, who has just come home from Ispahan, tells the committee how the workers are cheered by the evident signs of reality and depth of conviction in the converts, especially the women. They have borne the most deadly persecution, and they show a readiness to bear the loss of all things in loyalty to Christ. Moslem opposition is yielding before Christian benevolence, and the medical mission is now not only a tolerated institution in

Ispahan, where the work was a few years since so bitterly opposed, but it is welcomed. Mohammedans themselves subscribe nearly £100 a year toward its up-keep, and gave lately a further £200 to extend the hospital buildings, the land on which they stand having been provided by a leading Mohammedan."

**The American Mission**

In 1827 Dr. Joseph Wolf visited Persia, and as a result of his writings the American Board determined to begin work among the Nestorians. In 1834 Rev. J. L. Merrick went out under the same Board and attempted work among Moslems, but the way was not open. For many years the work of the American missionaries was chiefly among the Nestorians. In 1871 this mission came under the Presbyterian Board, and in more recent years there has been work also among Moslems. Some have professed Christ openly and several have suffered martyrdom, among them Mirza Ibrahim.[1]

In Eastern Persia this mission occupies Teheran, Kazvin, Resht, and Hamadan, with many out-stations; in Western Persia, Urumia and Tabriz. The report of the mission for 1906 contains some very interesting accounts of evangelistic work among Moslems. It is the day of opportunity in Persia, and there is crying need for reënforcements.

**Moslem India**

**Work for Moslems in India.** — The study of missions in India, "Lux Christi," has so well covered the general work of missions that a brief summary of work among Mohammedans

[1] See sketch of his life in Robert E. Speer's "Men who Overcame."

must suffice here. Henry Martyn was the forerunner of many other missionaries in India who endeavored to give the Gospel to the Moslem as well as to the Hindu. The Scriptures were translated into Bengali, Hindi, Punjabi, Kashmiri, Sindhi, and Baluchi to reach every Moslem tongue of India. A large vernacular literature specially suited to Moslems was prepared. And through hospitals, schools, colleges, and itinerant preaching, many Mohammedans were reached. Some societies have made special effort in this direction, among them the Church Missionary Society, the American Presbyterian Missions in North India, and the Australian Baptist Mission.

Work of Preparation

In more recent years a few missionaries have been set apart specially by their societies for this important work, as it has become evident that the successful worker among Moslems must know Arabic and the Koran. But on the whole, even in India, the Mohammedans have been neglected more than any other race or religion among its millions of people. This is evident from the literature of missions on India, which often gives scant notice of the Mohammedan problem; but it is even more evident from the fact that there are so few societies or missionaries that give themselves wholly to this work. Is there not a call to-day for a special mission or special mission work on a large scale to reach the largest Mohammedan population in any land — 62,458,077 souls — larger than that of all Mohammedan Africa?

The Present Call

The results of work for Moslems have been

considerable. Indirectly the whole attitude of Islam toward Christianity has changed. The literati have abandoned controversial positions once thought impregnable, and thousands are studying the Scriptures. And there have been many converts.

Indian Converts

"The accessions from Islam," says Dr. Wherry, "especially in northern India, have been continuous during all the years since the death of Henry Martyn. One here and another there has been added to the Christian Church, so that now as one looks over the rolls of Church membership, he is surprised to find so many converts from Islam, or the children and children's children of such converts. In the North, especially in the Punjab, and the Northwest Frontier Province, every congregation has a representation from the Moslem ranks. Some of the churches have a majority of their membership gathered from among the Moslems. In a few cases there has been something like a movement among Moslems towards Christianity, and a considerable number have come out at one time. But perhaps the fact which tells most clearly the story of the advance of Christianity among Moslems in India is this, that among the native pastors and Christian preachers and teachers in North India, there are at least two hundred who were once followers of Islam."

The East Indies

**Gospel Triumphs in the Dutch East Indies.** — It has been well said that "the Moslem propaganda has accomplished its masterpiece in the East Indies." Entering this region only four hundred years ago, the result is that out of a total population in Java of twenty-eight and a half million, twenty-four and a quarter million once heathen have become Moslems. And in Sumatra, among its four million inhabitants,

three and a half million profess the religion of Islam. Similar conditions exist, or would soon have existed in Celebes, Borneo, and the other islands, had Christian missions not entered and raised barriers to the Moslem conquest. Yet it is on these very islands, Java and Sumatra, that the most signal triumphs of the Gospel have been won among Moslems and the greatest number of converts gathered into the Church of Christ.

**Signal Triumphs**

The population of the entire Malay Archipelago is equal to that of South America, yet there are few parts of the world less known to the average student of missions. The records of the trials and triumphs here are largely locked up in the Dutch and German languages, for the most populous islands are Dutch possessions, and the work is mostly carried on by their societies and those of Germany.

**Sumatra**

Sumatra and Java are the principal and the typical fields of work for Moslems in Malaysia. A Baptist missionary reached Sumatra as early as 1820, and in 1834 Munson and Lyman went out under the American Board, but were brutally murdered. The Rhenish Missionary Society entered the field in 1861 and has had marvellous success. Other societies from the Netherlands also labor on the island. Dr. Schreiber, the Inspector of the Rhenish Mission, says, "I do not know if there is any other part of the mission field, with the exception of some parts of Java, where such large numbers of Mohammedans have been won for Christ as

among the Battaks of Sumatra." The attitude of the Dutch government, which was once bitterly hostile or critically neutral, has, in recent years, greatly changed, and is now favorable to missions. In Sumatra the issue between Christianity and Islam was boldly faced from the outset; there was neither fear nor compromise in mission methods, and this, together with considerable freedom to preach, perhaps accounts for the great success in winning converts.

Borneo

A mutiny in Borneo was the means of starting this wonderful mission among the Battak people. In May, 1859, heathen Dyaks, incited and led by Mohammedan fanatics, attacked the Borneo mission, killing seven missionaries, several children, and destroying schools and churches. Four little children from one missionary's home were taken captive to the jungle and treated cruelly, but afterward ransomed. The survivors of the mission left for Sumatra and began work among heathen and Mohammedans there with many early hardships, but finally with great success.

Hester Needham

Hester Needham, the Saint of Sumatra, was one of those who "made up that which was behind of the sufferings of Jesus Christ" for His elect among the Mohammedans. The story of her life is like that of Henry Martyn, Allen Gardiner, or David Brainerd. Her letters and diaries glow with love for souls and show clear evidence that she walked with God. Her foreign missionary labor began when she heard of "a place in Sumatra where for forty years

the heathen had been asking for a missionary, and none have gone, and now the Mohammedans are going, but no missionary for Christ." This was her call, and she at once went to Germany to offer herself to the Barmen Mission.

**A Noble Life**

She entered upon the work among the Battaks of Sumatra at the age of forty-six, and for eight years she labored there. Then, from a life of arduous toil, in the teeth of extreme physical suffering and debility, she entered her eternal rest on May 12, 1897, in her own words, "Thankful to stay, but delighted to go."

Money, social position, and gifts, and even a sphere of great usefulness she forsook, knowing that her place could be supplied, and at an age when many consider their working days over, and already suffering from spinal complaint, she braved a life of incessant hardship and humiliation, in a trying climate.[1]

**Results**

In Sumatra the Rhenish Mission now has 6500 converted Moslems, 1150 catechumens, 80 churches, 5 native pastors, 70 lay preachers, while they baptized 153 Mohammedans in 1906. In the district of Si Perok, a Christian convert from Islam has become chief in place of a Mohammedan.

**Java**

Java is the richest and largest of Dutch colonial possessions. Six Dutch missionary societies labor on the island, which has a dense population of 28,746,688; of these, 24,270,600 are Moslems. Surely a large and difficult

[1] "A Saint in Sumatra," *Missionary Review of the World*, January, 1900.

field. Yet by preaching, the sale of Scriptures, and medical work, great numbers have been won to Christ. The work in Sumatra is a miracle of missions, but in Java there have been still greater numerical results. According to latest statistics, there are now living in Java over 18,000 who have been converted to Christianity from Islam, and the converts from Islam amount to between 300 and 400 adults every year.[1]

**Results** Although living in the larger coast cities, the missionaries have succeeded in organizing many churches in the interior of the island for Moslems. The average number of missionaries for the past twenty-five years who devote all their attention to the Mohammedans was only about twenty for this island. Surely God's rich blessing has rested on their labors in giving so abundant a harvest, and these miracles of grace prove that the Gospel is the power of God unto salvation to the Mohammedan as well as to the heathen world.

## HELPS FOR LEADERS

**Lesson Aim:**

To make vivid the long and general neglect of the Church, and the work of preparation now accomplished; to show also that work for Moslems, though difficult, is not hopeless.

**Scripture Lesson:**

Ps. 2; 1 Sam. 17:4–11; 41–50.

**Suggestive Questions:**

1. Trace Raymund Lull's missionary journeys on the map.

[1] "The Mohammedan World of To-day," p. 237.

2. In what sense were the Crusades a missionary movement?

3. Give an account of Henry Martyn's last journey through Persia.

4. What influence has Robert College exerted on Turkish Mohammedanism?

5. Give the story of the Arabic Bible translation.

6. Give the story of Bishop French at Muscat.

7. Name all the missionary societies laboring in Persia and Arabia.

8. Who was Imad-ud-Din? Mirza Ibrahim? Kamil?

9. What are the opportunities for medical work in Turkey?

10. Where are the chief mission printing-presses for the Mohammedan World located?

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## ILLUSTRATIVE SELECTIONS

### A Human Document

Dear Editor: — I have read with astonishment your leading article in the *Egyptian Gazette* of the 7th inst. on "Missions to Mohammedans," in which you conclude that Egypt's great need is not religion but sanitation. I don't want to enter into a controversy with you, but would like to tell you in a few words my own experience as a Moslem. I was a strict follower of the religion of Islam, and was educated thoroughly in all its precepts, and that in lands where no other religion is known or taught, the Hadramaut and the Yemen. Eventually I became Kadi al Islam, and so zealous was I, that not only did I observe all that was imposed upon me by the Koran, but many things in addition, such as the pilgrimage to Medina, the opening of my house to all Moslem strangers, the spending of many of the nights of Ramadan in prayer and reading of the Koran, and the supplying of the wants of the poor to the utmost of my ability.

All *that* I did, in order to find peace with God and rest for my soul; but the only result was increased fear and trouble of conscience, till I could find no pleasure in anything. I thought that this state must arise from our neglecting, as Moslems, the sacred duty imposed upon us by

our religion, of waging war against the unbelievers, and as I had not the power to do that, I tried to make amends for it by hating them with all my heart, till I could hardly bear the sight of a Christian.

And so I remained without hope and without rest, until, coming to Aden, I met a friend who had a very different feeling towards me and my fellow-Moslems from what you have. Having tasted the joy and blessing of a living Saviour, he was anxious that all the world should know Him too; for the Christian religion differs from all other religions in the world in this, that it consists in the knowledge of a person, a living person, and not in the holding of dogmas and creeds. He preached to me Jesus, and I believed in Him as my Saviour, and found peace. It meant that I lost everything, that my name was defamed, my life attempted, and I became a poor outcast and wanderer from my native land. Everybody forsook me, and I have been at times without bread to eat, but in the midst of it all my heart has been full of joy and love to God and all men, especially my own people.

I am afraid, dear sir, from your article, that you know not yet in your heart the presence of this Saviour, or you would have a better Gospel to preach than the gospel of sanitation. Is it possible that I, the poor Moslem, have entered into the Kingdom of Heaven before you, the learned citizen of a Christian nation? even as He said of old to the Pharisees, "the publicans and harlots shall enter into the Kingdom of Heaven before you."

Yours sincerely,

SALEM EL KHAMRY.

SUEZ, February 9, 1905.

"WHO BEING DEAD YET SPEAKETH."

"*While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign field.*" —ION KEITH FALCONER, Cambridge University Scholar and Pioneer Missionary in Arabia.

### The Old Argument of Force at Cairo

"Mr. Michael Mansoor, a convert from Mohammedanism, who is in the service of our mission, and who has been doing most acceptable work among Moslems, was attending, by invitation, a Mohammedan literary society. At the invitation of the president of the society, he gave a brief address, praising the object of the society. There were about a thousand present. He concluded his address with a few verses of poetry of his own composition, at which he was loudly cheered. He was scarcely seated when a sheikh of the Azhar, the Mohammedan University of Cairo, jumped to his feet and commenced speaking, immediately bringing up the subject of religion, praising Islam and making invidious comparisons with Christianity. When he sat down, Mr. Mansoor leaned over and whispered in his ear that if circumstances permitted, he would not hesitate to reply.

"The sheikh then arose, and repeated in the hearing of the audience what Mr. Mansoor had whispered to him. Then Mr. Mansoor arose and made an explanation, saying that this society is not for the discussion of religious questions, but if the sheikh wished to discuss with him any of these subjects, he might come to the hall of the American Mission on Monday night, when and where there were such discussions. The sheikh invited every person he met for the following four days, without our missionaries having any suspicion of what was being concocted.

"On the following Monday, before the hour for the meeting had fully arrived, a crowd had gathered at the mission building. The doors of the chapel were opened, and the room was soon packed, with men standing and sitting in the windows; the platform was packed as well. Still they came, pressing in and crowding upon one another, so that those who had occupied the seats got up and stood on them. They broke in the back door of the court and filled the court behind; there must have been at least one thousand people.

"It was manifestly impossible to keep such a crowd quiet, and they were in no mood for a calm religious dis-

cussion. The missionaries realized that for Mr. Mansoor to attempt his usual meeting would doubtless occasion a riot. The word was passed that a meeting, under the circumstances, was impossible. But the audience was in no mood to leave, and many still pressed in. Appeal to the police was also without avail.

"At length, weary of waiting, and finding no prospect of a meeting, one after another, they left. The room was found quite the worse for the incident: benches broken, seats scratched and smeared with mud. The entire incident was a display of usual Moslem tactics. The crowd had come determined to win, if not by argument, then by display of force. . . ." — Rev. C. R. Watson in *The United Presbyterian*, February 15, 1906.

### A Good Foundation for a Bible House

"When the foundations of the Bible House at Constantinople were laid, the removal of the surface soil revealed the broken walls of a Christian church built on that site fourteen hundred years ago. Upon the foundations of that ancient church edifice rests a part of the Bible House walls to-day. The site is holy ground, consecrated by the prayers of the Christians of that sixth century, which sent its missionaries to heathen Britain in the West, and to Central Asia and China in the East. Is it an accident, think you, that after all these years the prayers offered in that old church for the coming of the Kingdom have begun to be answered by the establishment again of witnesses for Jesus Christ upon this very spot? There are no accidents in God's administration of His Kingdom. Then the missionary century of the hoary past joins its plea to the present missionary century for Christians everywhere to rally to the effective endowment of this mission publishing work, which is rooted in the broad principles of Jesus Christ himself, even as its material habitation is established upon the rock-like foundations for Christian service laid by the earliest colonies of his followers in this city."

— Rev. Henry O. Dwight, LL.D.

## The Moslem Beggar

[Note. — Poor destitute men, many of them deprived of their eyes as punishment for law-breaking, infest the towns of Morocco and other lands of the East. Their common cry is "Ya Mal Allah," "Give me what belongs to God!"]

"In shadow of a crumbling mosque he stands,
  An aged mendicant with want outworn,
Eyes from their shrunken sockets ruthless torn,
  For crimes in lawless youth, — for so demands
The cruel Moslem code. With trembling hands
  Outheld for aid he only lives to mourn,
  Till kindly Death beyond the earthly bourne
Shall carry him at last, and loose his bands.

"To motley crowds that careless come and go
  He murmurs, 'Give me what belongs to God.'
That cry proclaims the debt that Christians owe
  His country where Mohammed's legions trod,
And with the sword their creed unholy spread,
  Robbing her children of the Living Bread."

— S. S. McCurry.

# CHAPTER IV

## THE WORK THAT REMAINS TO BE DONE

**The Unoccupied Fields.** — In the previous chapters we have seen something of the work of missions for Mohammedans direct and indirect in lands like Egypt, Turkey, Persia, India, Sumatra, and Java, where for many years the Moslem populations have, more or less, come in contact with the missions. These lands and others more recently entered may, in a sense, be considered occupied. Yet there is not a single one of them where the total number of laborers is in any sense adequate for the work of evangelization. Even in Egypt, for example, only a small fraction of the Moslem population is reached in any way by the Gospel.

**Unoccupied Fields**

In Turkey, where there are many missionary agencies at work, the bulk of the Mohammedan population is either inaccessible or neglected. And even in India, where there is an open door to 62,000,000 Moslems, the number of those specially qualified and set apart for work among them is altogether too few.

**India**

Aside, however, from the vast work that remains to be done in these lands, in which the strategic centres of population are already mission stations, and whose territory has been

divided among various societies by the laws of comity, there are lands wholly untouched or almost entirely unreached by the Gospel. These unoccupied lands and regions are those where nothing has yet been done, and where there are neither mission stations nor mission workers.

Our Watch-word

In our study of missions we must never forget that "the evangelization of the world in this generation," which has become the battle-cry of missions, is an impossible ideal unless these unoccupied fields, hitherto utterly neglected, are entered and evangelized. The field is the world. Therefore the perfect cultivation of one section, however large or important, to the neglect of other corners of the field, cannot be the fulfilment of the will of the Great Husbandman.

Darkest Africa

**Darkest Africa.** — The darkest part of Africa to-day is Mohammedan Africa and those great border-marches of Islam where paganism is rapidly and surely giving way before the Moslem advance. In the point of numbers, Mohammedanism claims thirty-six per cent of Africa's population, or 58,864,587 souls out of a total population of 163,736,683.

Of this Mohammedan population, the overwhelming majority, or 54,790,879, are to be found north of the equator. Of these, again, two-fifths, roughly speaking, are north of twenty degrees north latitude, and three-fifths are south of that latitude.

"While in actual numbers there are more

Mohammedans between the latitude indicated and the equator than north of that latitude, yet, in proportion to the population of the countries involved, Mohammedanism is far stronger north of twenty degrees north latitude; for, north of this latitude, the Mohammedans constitute ninety-one per cent of the population, while between twenty degrees north latitude and the equator, the Mohammedan population is only forty-two per cent."

**Islam's Stronghold**

If these statistics, given by Dr. Charles R. Watson at the Cairo Conference, are compared with a map of mission stations in Africa, we find that the centres of light are "like a little candle burning in the night" of Islam. So few and far between are the points occupied.

**A Great Need**

"Taking the parallel of latitude that would touch the northern bend of the Niger as the northern limit, and that which would touch the northern bend of the Congo as the southern limit, and modifying these boundaries at either side of the continent so as to omit the mission stations on the West Coast and on the upper courses of the Nile, we find a territory about equal to that of the United States, and far more densely populated, without a single representative of the Gospel of Jesus Christ. With a mission station just established by the United Presbyterians of America on the Sobat River, of the Upper Nile basin, and with stations opened by the Church Missionary Society and the United Sudan Mission in the Niger basin, 1500 miles to the west, *the situation presented is as if the United States, with her* 85,000,000 *of people, had one missionary in Maine and another in Texas and no Gospel influence between.*" [1]

[1] Naylor's "Unoccupied Mission Fields in Africa," *The Missionary Review*, March, 1906.

The Sudan

**The Call of the Sudan.** — The great central and thickly peopled Sudan is one of the most needy fields in the world, and only the merest beginnings have been made in its evangelization. According to Professor Beach, "we have here a population numbering two-thirds that of the United States who cannot by any possibility reach a Protestant Mission Station." Taken in its widest extent, this "Country of the Blacks," for that is the Arabic meaning of the name, includes almost a fourth of the continent both as to area and population.

Growth of Islam

And the problem in all this vast region is to-day the problem of Islam. Hear the testimony of the Rev. J. Aitken: "When I came out in 1898, there were few Mohammedans to be seen below Iddah. Now they are everywhere, excepting below Abo, and at the present rate of progress there will scarcely be a pagan village on the river banks by 1910. Then we shall begin to talk of Mohammedan missions to these people, and any one who has worked in both heathen and Mohammedan towns knows what that means."[1] If Dr. Karl Kumm's estimates are trustworthy, this great destitute district of the Sudan, one of the most strategic and the most important unoccupied territories in the world, has a population of at least fifty millions. And yet less than a score of missionaries are found in the entire area.

Ten of the fifteen great provinces have not one mission station or missionary. If a new

[1] "The Call of the Sudan," *Missionary Review*, January, 1907.

worker was sent out every day, and each one took a parish of 10,000 people, it would take over sixteen years to occupy the Sudan.

Dr. Karl Kumm gives the following summary of these unoccupied fields: — The Situation

| The Land | Size | Government | Missionaries |
|---|---|---|---|
| Kordofan | England | British | None |
| Daffur | France | British | None |
| Wadai | Italy and Ireland | French | None |
| Bagirmi | Switzerland Holland Belgium and Tasmania | French | None |
| Kanem | Greece and Denmark | French | None |
| Adamawa | Turkey in Europe | German and British | None |
| Bornu | England | British | None |
| Sokoto | Japan | British | 5 C.M.S. Workers |
| Gando | Scotland and Ireland | British | None |
| Nupe | Bulgaria | British | 6 Canadian Workers |

**Islam or Christ.**—It is true that these countries are not wholly Moslem, but Islam is becoming more and more predominant in them all. And one point to be emphasized is that if the Church does not go *now* to these pagan tribes in Africa that are threatened with a more or less forced conversion to Islam, it will find the task of evangelizing them in the future a most difficult one. Islam or Christ

After visiting the Sierra Leone Missions, Canon Smith writes: —

Now or never

"The Christian Church in Africa needs to wake up and take alarm, if she would even hope to maintain a place in the Hinterland! Everywhere you turn, be it on the byway or on the high road, you find the 'Mori' men thrusting themselves among the people and gaining adherents. They gather together a few children and with the aid of wooden tablets, inscribed with Arabic sentences from the Koran, succeed in teaching these children the one great doctrinal 'fact' of the Mohammedan faith. It is useless for Christians to try to weaken the effect of the warning by saying that these children do not understand what they are taught; look to the net result, which is, that over the whole land determined Mohammedans are being made every day."

Instead of the pliant pagan villager, with his grotesque idols and simple religion, there will be opposing us a people with their faith fixed on Mohammed's ability to save all his followers, and with fanatic hostility to the proclamation of Jesus as the one true God.

The Peril to-day

**The Moslem Peril in Africa.** — It is for this reason that missionaries and students of missions speak of a Mohammedan peril in the Dark Continent. Those who know of the conditions in West Africa, for example, say every effort should be made to forestall the entrance of Islam into the border-lands before this religion renders evangelization tenfold more difficult than it is among African pagans. In Western Africa, Islam and Christianity between them are spoiling heathenism, and will probably divide the pagan peoples in less than fifty years.

Pastor F. Wurz, Secretary of the Basel Mis-

sion, in a recent pamphlet speaks with dread of this Mohammedan aggression as a peril to the Native Church. He states that the situation on the Gold Coast is alarming. In one village a native preacher and his entire congregation went over to Islam. "Missions will scarcely be able to prevent the entrance of Islam among a single tribe, much less into large districts. Islam is spreading with the certainty and irresistibleness of a rising tide. The only question is whether it will still be possible for missions to organize Christian Churches, like breakwaters, able to resist the flood and outweather it, or whether everything will be carried away headlong."

**How to be met**

**Hausa-land**

The Sudan United Mission calls the attention of Christendom to the present crisis in Hausa-land. All the heathen populations of the Central Sudan will go over to Islam unless the Church awakes to its opportunity. It is now or never; it is Islam or Christ! In other parts of Africa, the situation is one full of peril to the Native Church. This aspect of the problem was treated in a masterly paper, by Professor Carl Meinhof, of the University of Berlin, at a recent conference, under the title, "Do Missions to the Pagans of Africa Compel us to Carry on Work for the Moslems as well?" His argument proves that every mission in Africa, north of the equator, will be compelled sooner or later to do direct work for Moslems or imperil its very existence.

A writer in *Uganda Notes* gives the same testimony: —

Islam in Uganda

"Egypt draws perceptibly nearer to Uganda. The most northerly station of the Uganda Mission at Condokoro, whither two Baganda evangelists were sent in February, is distant only one hundred and twelve miles from Bori, where the Sudan party are settled. Lower Egypt is a stronghold of Islam, and the followers of that religion are ever busy carrying their creed southward through Upper Egypt towards the confines of this Protectorate. Many of the Nile tribes have already embraced Islam, though the tribes to the north of our missions in Bunyoro are still heathen. If these tribes are left to accept Mohammedanism before the Gospel is carried to them, the difficulty of our work in these regions will undoubtedly be seriously enhanced. . . . As far as Uganda is concerned, Islam is, of course, infinitely less a power than it once was, when, in the troublous early days of Christianity it threatened to overwhelm the combined heathen and Christian forces arrayed against it. But it is not only from the north that the followers of Islam are threatening an invasion.

"From the eastern side the railway has brought us into intimate association with coast influence; Swahilis and Arabs coming up the line leave Islamism in their wake, for almost every Moslem is more or less of a missionary of his faith. Would that the same might be said of Christians! Not a few Moslems are holding important positions in Uganda, while the larger number of those in authority in Busogo are, or were till quite recently, also Mohammedans. The followers of the false prophet have a great influence among the natives, which does not give promise of becoming less as time goes on. *There is a distinct danger of the Eastern Province becoming nominally Moslem before Christianity has made for itself a favorable impression on the minds of the people.*"

Can Islam be a Blessing?

**Mohammedan Women in the Central Sudan.**—Whether Islam is a blessing to Africa in elevating the pagan races to a higher level or is not, was once thought an open question. Un-

doubtedly the entrance of Islam has in many regions developed a desire for clothing and certain social comforts; occasionally it has discouraged cannibalism, promoted personal cleanliness through its prayer ritual, and given the ability to read Arabic. But we must not leave out of account the blighting influence of Islam in its sensual teaching and the horrors of the slave traffic which has been the trade-mark of the system. Canon Taylor, Réclus, Thomson, and Blyden were strong advocates of the reforming power of Islam, but equally strong and more competent authorities, like Livingstone, Stanley, Schweinfurth, and Burton, contradict their conclusions. The reason why Islam found favor among the Negro races was just because of its low moral standards. As a Moslem once said to a European: "You must not wear our clothes. They are given us of God to set forth the character of our religion, as yours set forth the character of your own. Our clothes are wide, easy, flowing; so is our religion. We can steal, lie, commit adultery, and do as we wish, and our Prophet will make it all right for us at the last day. Your clothes are like your religion: tight-fitting, narrow, and restraining."

**How far it civilizes**

The condition of Mohammedan women in the Central Sudan is sufficient proof of the utter hopelessness of such religion for African womanhood. We read the testimony of a missionary:

**A Hopeless system**

"Social and moral evils, which may have a thin cloak thrown over them in the East as well as in those lands of Islam in the North of Africa, are openly and boldly un-

covered in the Hausa States. The late Emir of Zaria was terribly severe to all his people, and cruel to a degree with any of his wives who transgressed in any way, or were suspected of unfaithfulness. In one instance in which a female slave had assisted one of his wives to escape, both being detected, the wife was immediately decapitated, and the slave given the head in an open calabash, and ordered by the Emir to fan the flies off it until next night!

Cruelty

"There is a very vicious and terribly degrading habit amongst the Hausas, which is known as 'Tsaranchi.' One cannot give in a word an English equivalent and one does not desire to describe its meaning. It has the effect of demoralizing most of the young girls and making it almost certain that very few girls of even eleven or twelve have retained any feelings of decency and virtue."[1]

Such are some of the everyday conditions in the unoccupied Moslem lands of Africa.

Darkest Asia

**Darkest Asia.** — Turning from darkest Africa to Asia, we find in this continent a situation hardly less needy and with even greater, because more varied, opportunity. In Asia the following lands and areas of Moslem population are still wholly unreached: —

| | Estimated Moslem Population |
|---|---|
| Afghanistan | 4,000,000 |
| Hejaz, Hadramaut, Nejd, and Hassa (Arabia) | 3,500,000 |
| Southern Persia | 2,500,000 |
| Russia in Caucasus | 2,000,000 |
| Russia in Central Asia | 3,000,000 |
| Bokhara | 1,250,000 |
| Khiva | 700,000 |
| Mindanao (Philippines) | 250,000 |
| Siberia (East and West) | 6,100,000 |
| China, unreached sections | 20,000,000 |
| | 43,300,000 |

[1] "Our Moslem Sisters," pp. 119, 121.

These unevangelized millions in Asia, all of them under the yoke of Islam, are in some cases a rebuke for the neglect of the Church. Kafiristan, one of the five provinces of Afghanistan, is a sad example: —

Rebuke for Neglect

"It was a sorrowful day for them," writes Colonel G. Wingate, "when by a stroke of the pen in the British foreign office eleven years ago, their country was brought within the boundaries of Afghanistan. At last the Kafirs were the subjects of the Ameer. In consultation with Ghulam Haider, his commander-in-chief, he determined to convert them and bring them into the fold of Islam. The distasteful offices of the mullah were offered at the muzzle of the breech-loader, the rites of the Mohammedan belief were enforced upon an unwilling people, mosques took the place of temples, the Koran and the traditions of the Caliphate would be the spiritual regeneration of the pagan Kafir. Yet twenty-five years ago a message from the Kafirs of the Hindu Kush stirred the Christian church; they asked that teachers might be sent to instruct them in the religion of Jesus Christ. It is a sad example of how an opportunity may be lost, for to-day there is imposed between the ambassador for Christ and the eager Kafir the hostile aggression of a Mohammedan power intensely jealous of the entrance of the foreigner."[1]

**Afghanistan and Baluchistan.** — Although not at all the largest in area or in population, yet Afghanistan is of strategic importance among the unoccupied regions of Asia. It lies in the heart of the continent, the kernel of a vast Moslem domain and the objective of foreign influ-

The Heart of Asia

[1] "Unevangelized Regions in Central Asia," by Colonel G. Wingate, C.I.E., in the *Missionary Review of the World*, May, 1907. *Kafiristan* signifies "Land of unbelievers," and the name was given to the province by Moslems.

Strategic Location

ence from several quarters. On the west is Persia, with its copious language and polite people, influencing Afghanistan through its speech so that Persian has become the court language; during the progress of his tour in India the Amir made all his speeches in that language. On the east is Mohammedan India; on the south, Baluchistan; and on the north the classic Oxus divides Afghanistan from Russian Turkestan, with its millions of Mohammedans and the ancient city of Bokhara. To the celebrated Moslem schools of Bokhara, the youths of Kabul, Herat, and other cities of Afghanistan are sent to join the thousands of students who are receiving education. From its orthodox schools, teachers also have gone out to all parts of Asia to preach the very letter of the Koran. It will thus be seen that in the midst of Mohammedan Asia lies this mountainous country of Afghanistan, with a people who love to be free and yet show hospitality to the stranger.

Area and Population

Having an area of 215,400 square miles and a population of about 4,000,000, but without a Christian missionary, surely this land is a challenge to faith! The door seems closed at present, and yet Colonel Wingate writes:[1] —

"The Amir, on his recent tour in India, stated in his address to the students of the important Mohammedan College at Aligarh, that in his dominions there were residing Sunnis and Shiahs, Hindus, and Jews and others, to all of whom he had given full religious liberty, and he begged them not to give credence to the report that he

[1] In the *Bombay Guardian*, May 11, 1907.

was a bigot. The time is perhaps opportune to commence a Medical Mission in North-Eastern Afghanistan, where the climate is suitable for Europeans, and the attitude of the people is favourable."

Baluchistan is nominally a part of the Indian Empire, of which it forms the extreme western border. The northeastern part of the country is directly administrated by British officials and garrisoned by British troops. Another section is under native government, with British supervision, and a third part is inhabited by nomad tribes. Out of a population of 1,050,000 there are 995,000 Mohammedans. The only mission station in Baluchistan is at Quetta, where the Church Missionary Society has nine missionaries, men and women; schools and a hospital. **Baluchistan**

The social and moral conditions in Baluchistan, as well as in Afghanistan, are indescribable, as we have seen in a previous chapter. But the people are many of them Moslems in name only, and are willing to hear the Gospel if only there were messengers of the truth.

In regard to the district of Khelat in Baluchistan, the Rev. A. D. Dixey testifies that the inhabitants are still only nominal Mohammedans, and not bigoted. "They will listen now, but in a few years they will have become fanatical." **Khelat**

**Neglected Arabia.** — The cradle of Islam is still a challenge to Christendom, — a Gibraltar of fanaticism and pride that awaits the conquest of the Cross. The present missionary force in Arabia is utterly inadequate to supply the **Arabia**

A Neglected Land

needs even of that small portion of the field they have occupied. There are only *four* points on a coast of four thousand miles where there are resident missionaries. There is not a single missionary over twenty miles inland from this coast. No missionary has ever crossed the peninsula in either direction. The total number of foreign missionaries in Arabia to-day is thirty-one, for a population of 8,000,000 souls.

The Keith Falconer Mission is scarcely as strong in numbers as when Keith Falconer died. The Arabian Mission has only recently received enough reënforcement to man its three stations adequately and permanently. The only part of Arabia that is fairly well occupied is the River-country; that is, the two vilayets of Bagdad and Busrah. Here there are two stations and two out-stations on the rivers; colporteurs and missionaries regularly visit the larger villages; several native workers are in regular employ, and the Bible Society is active. Yet in these two vilayets scarcely anything has yet been done for the large Bedouin population.

Unoccupied Provinces

Looking at Arabia by provinces: Hejaz has no missionary; Hadramaut has no missionary; Jebel Shammar and all the northern desert have no missionary; Nejd has no missionary; Oman has two missionaries. Again, the following towns and cities are accessible, but have not one witness for Christ: Sana, Hodeidah, Menakha, Zebid, Damar, Taiz, Ibb, with forty smaller towns in Yemen; Makallah, Shehr, and Shiban in Hadramaut; Rastak, Someil, Sohar, Sur, Abu

Thubi, Sharka, and other important towns in Oman; not to speak of the important towns of Nejd and "the holy cities," Mecca and Medina, still closed to the Gospel.

Arabia is in truth a neglected field, even now. Thus far the work has been largely preliminary; the evangelization of Arabia is the goal; not until every province is entered and every one of the strategic points specified is occupied can we truly speak of Arabia as occupied.

**Russia and Bokhara.** — These are also typical cases of unoccupied fields and neglected millions in the Mohammedan world. The great empire of Russia, convulsed with social and religious unrest and in the throes of a new political birth, will soon be an empire of missionary opportunity and responsibility. Among its population of 126,666,000 there are 13,889,000 Mohammedans, mostly in Asiatic Russia and Siberia. Mission work has been attempted at different times in different parts of the empire by the Moravians, the Basel Mission, the London Missionary Society, etc., but the attempts made were futile because of the repressive action of the Russian government. The Bible societies, however, enjoy great freedom, have many privileges, and accomplish much. There is little special work done for the Mohammedans. Russia

Bokhara is a Russian dependency in Central Asia, with a population of over a million, nearly all Turkish Mohammedans. There are no established missions in the country, and no foreigner is allowed entrance without a Russian Bokhara

passport. Yet from the Swedish missionary, Rev. E. John Larsen, who visited the capital, we have this interesting pen picture: —

A Wonderful City

"The capital city of Bokhara, which is a state vassal to Russia, is a stronghold at present for the spiritual power of Islam in Central Asia. From all Moslem countries in Central Asia young men come for their higher education to the celebrated Moslem schools of Bokhara. Generally there are several thousands of students in these schools. Bokhara is one of the most interesting cities in the Orient. It is remarkable that a large proportion of the Moslems in the city can read. The reason, I think, is the number of schools.

"Once I remained in Bokhara two months. From our bookstore in the city, our native helpers distributed the New Testament even among the people of Afghanistan. One old professor in the high school of Bokhara received from us the Bible in Arabic. He was very thankful, and early in the morning he used to come to visit us for reading, prayer, and conversation. One morning he said, 'I am convinced that Jesus Christ will conquer Mohammed. There is no doubt about it, because Christ is king of heaven and on the earth, and His kingdom fills heaven and will soon fill the earth.'"

Such testimony from the heart of Mohammedan Asia is full of encouragement.

The Gospel Victorious

"Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy fainteth not, nor faileth,
And as things have been they remain.

"If hopes were dupes, fears may be liars;
It may be in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

"And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright."

Islam in China

**The Mohammedans in China.** — The thirty (some say forty) million Mohammedans in China are a neglected problem in the evangelization of the Middle Kingdom. There is not a single society that has yet made them the objective of a special effort, and there are scarcely any missionaries in China who have qualified themselves to deal with the Mohammedans through knowledge of their literature and religion. There is, for example, a large *Mohammedan* literature in Chinese, but no Christian literature prepared specially to reach these monotheists, who live among the vast heathen population as distinct, *religiously*, as the Jews were from the Gentiles in the Roman Empire.

Need for Literature

Dr. Timothy Richard, who is at the head of "the Society for the Diffusion of Christian and General Knowledge among the Chinese," wrote in a recent letter: "In China there is no one at present writing for the Mohammedans. One or two tracts were written in Chinese some thirty-three years ago by a friend of mine, but none since." It seems almost incredible. No wonder that a missionary doing literary and

A Bengal Volunteer

evangelistic work for the Mohammedans of Bengal, when he heard these facts, wrote: "When I think of all those millions of Chinese Moslems without a Christian literature specially suited for them, I feel like packing up and going to China. And Chinese Moslems are the most tolerant and un-Mohammedan of any in the world, too."

The Mohammedan religion entered China very early. For centuries preceding Mohammed there was commercial intercourse by sea between Arabia and China, and when the Arab merchants, the Sindbads of history, became Moslems, it was only natural that they carried their religion with them on their long voyages for silk, spices, and gold. We read that Mohammed utilized these early trade-routes in the sixth year of the Hegira by sending his maternal uncle Wahab bin Kabsh with a letter and suitable presents to the Emperor of China, asking him to accept the new religion. Arriving at Canton the next year, he went to the capital and preached Islam for two years. His preaching, which is mentioned in an inscription on the mosque at Canton, produced considerable and permanent results.

When Islam Entered

The first body of Arab settlers in China was a contingent of four thousand soldiers despatched by the Caliph Abu Jafer in 755 (or, according to others, by the Caliph Al Mansur in 758) to the assistance of the Emperor Hsuan-Tsung. These soldiers, in reward for their services and bravery, were allowed to settle in

China, where, by intermarriage and preaching, they won over many to their faith. In the following century we read that many thousands of Moslems were massacred in China, and Marco Polo speaks of the large Moslem population of Yunnan.

Numbers and Strength

The chief centres of Moslem population today are the provinces of Kansu, Shensi, and Yunnan. Regarding the present growth of Islam in China and the total number of Moslems in the empire, there is the greatest disagreement among writers. In 1889, Dr. Happer, of Canton, thought the numbers given by De Thiersant very excessive, and estimated the total Moslem population at not more than three millions. De Thiersant, who secured his data from Chinese officials, put it at twenty millions. A. H. Keane, in his geography of Asia, and in accordance with the Statesmen's Year Book, one of the best authorities on statistics, says that China has thirty million Mohammedans; while an Indian writer, Surat Chandra Das, C.I.E., in the *Journal of the Asiatic Society*, estimates it at fifty millions; and Seyyid Suleiman, a prominent Moslem officer in Yunnan province, states that there are now seventy million Moslems in China! [1]

Some missionaries are not at all apprehensive of Islam in China, and look upon this faith as a negligible factor in the evangelization of the empire. But those who have studied its progress in other lands in the past may well pon-

[1] Wherry, "Islam and Christianity," pp. 21 and 22.

der the following account of its methods as given by Arnold in his interesting chapter: —

"In the towns, the Mohammedans tend little by little to form separate Mohammedan quarters, and finally do not allow any person to dwell among them who does not go to the mosque. Islam has also gained ground in China, because of the promptitude with which the Mohammedans have repeopled provinces devastated by the various scourges so familiar to China. In times of famine they purchase children from poor parents, bring them up in the faith of Islam, and when they are full-grown, provide them with wives and houses, often forming whole villages of these new converts. In the famine that devastated the province of Kwangtung in 1790, as many as 10,000 children are said to have been purchased in this way from parents who, too poor to support them, were compelled by necessity to part with their starving little ones.

Islam in China

"Seyyid Suleiman says that the number of accessions to Islam gained by this every year is beyond counting. Every effort is made to keep the faith alive among the new converts, even the humblest being taught, by means of metrical primers, the fundamental doctrines of Islam. To the influence of the religious books of the Chinese Moslems, Seyyid Suleiman attributes many of the conversions that are made at the present day. They have no organized propaganda, yet the zealous spirit of proselytism with which the Chinese Mussulmans are animated secures for them a constant succession of new converts, and they confidently look forward to the day when Islam will be triumphant throughout the length and breadth of the Chinese Empire."[1]

Turkestan

**Turkestan or Tartary.** — These terms are loosely applied to all the region east of the Caspian Sea, south of Siberia, west of Manchuria, and north of Afghanistan and India. It includes three divisions, — West Turkestan,

[1] T. W. Arnold, "The Preaching of Islam," p. 357.

Jungaria, and East Turkestan. The former belongs to Russia, the other two are Chinese dependencies. West Turkestan has an area of about 1,600,000 square miles and a population of eight and a half million, Aryans, Mongols, and Turanians. The bulk of the population is Moslem.

The physical features of this large area vary from mountain peaks of perpetual snow to deep gorges and valleys, some marvellously fertile, and others barren desert. East Turkestan has a small area and a much smaller population, The climate is severe, and there is no great fertility. The chief cities are Yarkand and Kashgar. The Swedish Missionary Society began work among Moslems at Kashgar in 1894 and later at Yarkand — the only lighthouses in all this region of the shadow of night.

Two Mission Stations

Chinese Turkestan

Chinese Turkestan was long counted one of the inaccessible fields of the world, as were so many other Moslem lands before pioneer faith knocked at their doors to find that Christ had opened. Paster Högberg describes the entrance to this stronghold of Islam as "a journey on horseback over the mountains between Osch and Kashgar, most interesting, but most difficult. One must cross some ranges of mountains which reach an elevation of from 11,800 to 13,200 feet, and many times the road is very narrow, with a mountain on one side and a precipice on the other." Nature in this part of Asia is wild and grand. The Russian

side of the mountains is more or less covered with verdure and shrubs, and trees are to be seen here and there; but the Chinese side is barren and desolate. During spring and summer the traveller must frequently ford large rivers, often at the risk of his life.

And the mission work surely is also "with a mountain on one side and a precipice on the other." Concerning the home life of the people, he says: —

Home Life

"The rich man lives in ease and luxury, surrounded by his harem, but sluggishness and idleness are the characteristics of the poor. . . . Babies spend their lives in a cradle, and are seldom taken up in the arms. Many a poor child is frozen to death in winter because of its being left alone, tied up in its baby basket. In summer the little ones run naked until they reach eight or ten years of age.

"In the city, children of both sexes begin to go to school rather early, but the instruction is so poor that very few have learned to read and write, even when they have attended school for five or six years. Instead of a spelling-book, they use a piece of board on which the *mollahs* write the characters, or the passage of the Koran which the child is expected to learn.

"Young men are expected to be married in their sixteenth or seventeenth year, and the girl at ten or thirteen. Here is an account of a marriage ceremony told by a native woman: 'I was twelve years old. The friends of my mother and of my intended had settled the preliminaries of marriage. I knew nothing about it. One day a man arrived, bringing with him rice, flour, a sheep, clothes, etc., and then a great feast was prepared. I was peeling carrots, and this being finished, I ran into the garden, playing with my comrades. We were just running into the street when my brother gave me a severe blow on my ear. Upon complaining to my mother, she

said that it did not suit me going on to play in that way when it was my wedding day. Hearing this, I began to cry bitterly. The guests were assembled, and I was clad as a bride. The *mollah*, being in another room, had already asked my intended whether he would marry me, and now it was my turn to be questioned. When, not saying a word, he repeated his question again and again, until I must whisper my "makbool" (yes, or accepted). The day after, I and one of my playmates mounted a horse and went to the home of my husband, where the marriage festivities were continued. My husband was thirty-two years old.'" . . .

A Child Wife

This pen picture of "things as they are" in darkest Asia may well close our brief and partial survey of the great occupied and unoccupied lands under the curse of Islam.

It remains to consider the special difficulties of work for Moslems and the encouragements in the coming conflict.

Difficulties of the Work

**The Difficulties of the Work.** — The evangelization of these Mohammedan lands of which we have had glimpses in the foregoing paragraphs and chapters — so great in their extent, so deep in their degradation, so hopeless without the Gospel and so long neglected — is one of the grandest and most inspiring tasks to which Christ calls His Church. It has, however, because of its manifold difficulties, long been spoken of as the Mohammedan Missionary *problem*. Every land and people has its own angle of approach, its own peculiar environment, its own speech and climate and government. In this respect the Moslem mission fields also differ from one another. And yet in each and all of them the

*Mohammedan* problem has practically the same factors.

Divorce between Religion and Morals

There is, first of all, the utter divorce between morality and religion. Islam is a formal religion, and the Koran is a soporific for the conscience. It is hard to arouse the moral sense after so many centuries of formalism and barren ritual. All workers among Mohammedans speak of this condition. A good illustration is given by Dr. H. H. Jessup: "An Arab highway robber and murderer was once brought for trial before a Mohammedan pasha, when the pasha stepped down and kissed his hand, as the culprit was a dervish or holy man who had been on several pilgrimages to Mecca, and had been known to repeat the name of God (Allah) more times in a day than any other man." The tale is not incongruous to a Moslem.

Intolerance

Then there is the intolerance and pride of the Moslem creed which stands diametrically opposed to the broken heart and humble spirit demanded by the Gospel. Mohammedan arrogance is encouraged by the words of the Koran (Surah 3:106), "Ye are the best nation that hath been raised up unto mankind." Doughty, the traveller, gives a characteristic illustration of how the average Moslem in Arabia regards a "Nasrany" or Christian: "Our train of camels," he writes, "drew slowly by them; but when the smooth Mecca merchant heard that the stranger riding with the camelmen was a Nasrany, he cried, 'Akhs! A Nasrany in these parts!' and with the horrid inur-

banity of their jealous religion, he added, 'Allah curse his father!' and stared on me with a face worthy of the Koran." The typical mullah of the Moslem faith, whether in India or Persia or the Sudan, often stares at the missionary "with a face worthy of the Koran."

Another difficulty is the almost universal hostile attitude of Moslems toward a convert from their religion to Christianity, and even to all inquirers who begin to abandon Islam. What Adoniram Judson said of Burma is the rule in nearly every Moslem land. "When any person is known to be considering the new religion, all his relations and acquaintances rise *en masse;* so that to get a new convert is like pulling the eye-tooth of a live tiger." A veteran missionary in Egypt writes, "Even in this land occupied with British troops and governed by British brains, it is next to impossible for one of a Moslem harem to come out and profess her faith in the Saviour of men."

**Hard to win Converts**

Again there are the hundred and one *intellectual* difficulties which must be met, the popular Mohammedan objections to Christianity and Christian doctrine, *nine-tenths of which are due to the ineradicable tendency on the part of Moslems to look upon everything carnally.* They misunderstand the Bible, grossly misinterpret its spiritual symbolism, and make stumbling-blocks of the Trinity, the Incarnation, the Atonement, and the Deity of our Saviour; while the Moslem's belief that the gospels are abrogated by the Koran, or have become so cor-

**Intellectual Difficulties**

rupted that they are not reliable, is a fundamental difficulty in all argument.

All these difficulties are common in every Moslem land in greater or less degree.

Finally, in Turkey, Morocco, Persia, Tripoli, Afghanistan, and parts of Arabia, *the union between the temporal and spiritual power in Islam* blocks evangelization. Apostasy in Turkey is treason against the state. Wherever Moslem rule obtains, every convert runs the risk of martyrdom. Death is the only legal right of the apostate according to the Koran; and the Koran is the only Magna Charta of liberty in such lands. Not only are converts persecuted, but the missionary is terribly handicapped in his work.

**Death for Apostates**

The first part of our Lord's last command is, "*Go ye*"; but Turkey has tried to put all possible obstacles in the way of obedience even to this. It is the only country claiming a species of civilization where an American passport is worthless away from the sea-coast. A Turkish *tezkere*, or permit to travel, not only requires a fresh *visé* for each journey, but must be registered a half dozen times during each trip, with a corresponding loss of time. Yet an American missionary can hardly reckon his difficulties in this regard as worthy of mention in comparison with those of a native preacher or colporteur.

**Passports**

No missionary physician can practise medicine in Turkey without a diploma obtained (or without valid reason often refused) at the capital. No book or newspaper can be printed or circulated without official permit; no school opened

or church service held or hospital erected without a special license. The hinderances placed in the way of publishing Christian literature are such as would have commanded the respect of the Spanish Inquisition. So many stories of Turkish press censorship have been told that a quarto volume of them might be gathered together. The American Bible Society was recently publishing a revised edition of the Turkish Scriptures when a zealous censor demanded that such verses as Prov. 4:14–17; 19:29; 20:21; 21:7; 22:28; 24:15, 16; 26:26, be omitted, as bearing too pointedly on the present condition of affairs in Turkey. It took some exertion to convince him that the right to publish the Word of God intact had been secured by treaty.

Censorship

The editor of the weekly religious paper *Avedaper* was recently publishing a series of articles about Christ's Second Coming, but was forbidden to use the word *millennium*, as that seemed to intimate that there could be a more blessed period than the reign of Abd-ul-Hamid II.!

Encouragements

**Encouragements.**— In spite of all these difficulties, the outlook is not hopeless but hopeful. We are on the winning side, and have nothing to fear save our own sloth and inactivity. The love of Jesus Christ, manifested in hospitals, in schools, in tactful preaching, and incarnated in the lives of devoted missionaries, will irresistibly win Moslems and disarm all their fanaticism. It has done so in the hardest fields, is doing so,

Doors Open

and will do so more and more when the Church realizes her unprecedented opportunities in the Moslem world and seizes them. "Altogether," says Dr. Rouse, the author of a series of tracts for Moslems and the veteran missionary of Bengal, "the situation is most interesting and encouraging. It would be much more so if I saw any sign of appreciation on the part of the Church of Christ of the special opportunities for missionary work among Mohammedans which are now to be seen everywhere." Three-fourths of the Moslem world is wholly accessible. Distances and dangers have become less, so that the journey from London to Bagdad can now be accomplished with less hardship and in less time than it must have taken Lull to go from Paris to Bugia. Henry Martyn spent five long months to reach Shiraz from Calcutta; the same journey can now be made in a fortnight. There will soon be a railway to Mecca built by Moslems themselves.

Railway to Mecca

The Mohammedans themselves seem to realize that their religion is disintegrating and losing ground. The frantic efforts at reform are evidence of the widespread dissatisfaction with their system. In India Islam has abandoned, as untenable, controversial positions which were once thought impregnable. Instead of denying the integrity of the Bible and forbidding its use, they now read it and write commentaries on it. Mighty and irresistible forces are at work in Islam itself to prepare the way for the Gospel. Thousands of Moslems have grown weary of

their old faith, and of ten thousands it is true that they are thirsting for a living Mediator. The Babis, the Behais, the Shathalis, the Sufis, and other sects and schools of thought, are all examples of this unconscious search for our Redeemer, whom Mohammed and the Koran have so long eclipsed.

Hunger for Truth

> "Far and wide though all unknowing,
> Pants for Thee each human breast;
> Human tears for Thee are flowing,
> Human hearts in Thee would rest."

Even where fanaticism forbids open preaching, the opportunities for medical mission work among Moslems are unprecedented because there is a demand for Christian physicians on the part of Moslems themselves, and, of all the methods adopted by Christian missions in Moslem lands, none have been more successful in breaking down prejudice and bringing large numbers of people under the sound of the Gospel. The work at Sheikh Othman, Busrah, and Bahrein in Arabia, at Quetta in Baluchistan, and at Tanta in Egypt are examples. Regarding the latter place, Dr. Anna Watson reports that ninety per cent of the cases treated are Moslem women who come from villages scattered far and wide, untouched by any other missionary agency. The medical missionary carries a passport of mercy which will gain admission for the truth everywhere. All the vast unoccupied territory in the Mohammedan world is waiting for the pioneer medical missionary, man or woman.

Medical Missions

Education

In many Moslem lands also there are unprecedented opportunities for educational work. The spread of the New-Islam, the increase of journalism, the political ambitions of Pan-Islamism [1] and the march of civilization are all uniting to produce a desire for higher education.

Then there is the world-wide opportunity even in the most difficult fields for the distribution of the Word of God among Moslems by colporteurs and missionaries. Not without reason does the Koran always speak of Christians and Jews as "the people of the Book." Ours is the opportunity to prove it by carrying *the Book* to every Moslem in the world. We can safely leave the verdict on the Book to the Moslem himself. In 1905 there were issued from the Christian presses at Constantinople and Beirut, in languages read by Mohammedans, over fifty million pages of Christian literature.

The Press

A Trumpet-Call

**A Trumpet-Call from Algiers.**—The power of prevailing prayer must be applied to this mighty problem. And who can better call us, at the end of our study, to this service for the King than one of His faithful soldiers in Algiers, who is giving her life to this conflict. Miss Lillian L. Trotter writes:—

"A few years ago all was dormant: the Church acquiesced in the fact that Missions to Mohammedans were a barren affair, and the powers of hell were satisfied

[1] See articles on this subject in the *North American Review* for June, 1906, and in the *Nineteenth Century* for October, 1906, by Archibald R. Colquhoun and Professor Vambery.

with her decision. There was therefore nothing to fight over; and the tiny band of sappers and miners at the front could only plod away doggedly, often for years together, without the impetus of seeing a skirmish, let alone a victory.

**The Battle is on**

"*Now*, some of the most far-sighted of God's servants tell us that the Moslem question may be the very crux of the whole battle in non-Christian lands; and the throb of faith at home pulses to one after another on the field.

"And the result of growing faith and prayer is this: the Prince of Darkness has already felt its touch, and has moved; that is an immense point gained. We have drawn the enemy's fire. In a vantage-ground which he has held in massive, motionless power for ages, he would not move unless forced: mental inertia, spiritual torpor, were the spell he has used in Moslem lands. To allow this spell to be broken by a breath of active resistance, such as the rally of Pan Islam shows, means a change of tactics. Such resistance is the first phase of victory.

**The Challenge Accepted**

"The powers against us have accepted our challenge. Praise God! Their counter-challenge is the clearest call to our faith to press on. In the late war the Japanese were storming an all but impregnable fort, falling in crowds in the trench, as they knew how to fall; and the pile of bodies rose higher and higher up the glacis. Suddenly for one instant the Japanese flag waved at the summit — only for one instant, before the bearer was cut down. But all had seen it. Where the flag had swung for a moment was its place. Over the backs of the dead, on the shoulders of the living, the host swarmed in one great onset that overpowered the defenders, and the flag rose to stay.

"We have seen the flag wave; we have seen that Christ *can* save Moslems. It may be that in many cases it has seemed but a hardly earned, momentary victory, scarcely worth calling by the name. Shall not that very fact fire us, as it fired those Japanese heroes? for that Christ has had the least foretaste of His triumph in a crucial point like this, is a challenge to His soldiers to

Shall we Win?

make it good. Shall we not fling ourselves up the glacis in a reckless passion of loyalty—a passion that shall make giving, or praying, or going, a mere easing of our hearts, if only we may have our share in the setting up His banner on the hardest-to-be-won of the enemy's fortresses?"

## HELPS FOR LEADERS

**Lesson Aim:**

To show something of the perplexing difficulties and dimensions of the Mohammedan Problem and to give a clear idea of the vast regions and populations still untouched. Or the lesson can be used to set forth the need of many more especially qualified missionaries for pioneer work in Moslem lands.

**Scripture Lesson:**

Matt. 28:16–20; Rev. 19:11–21; Gen. 21:14–20.

**Suggestive Questions:**

1. What is the total area of the Moslem lands still wholly unoccupied by missions?
2. Mention the chief difficulties in work for Moslems under Turkish rule? Under British rule in Egypt?
3. What are the opportunities for medical missions in Afghanistan, Bokhara, Turkestan, western Arabia?
4. What opportunities are there for literary work on behalf of the Mohammedans of China?
5. What opportunities are there for women as medical missionaries in the following cities: Hyderabad, Kabul, Bagdad, Sanaa, Fez, Timbuktu, Muscat?
6. What Bible promises are there for the final and complete success of missions in Moslem lands? (Zwemer's "Arabia," pp. 396–407.
7. Which large denominations in America have no missionary work whatever among Moslems?
8. Mention seven Mohammedan objections to Christianity or the Gospel.
9. What is the relation between the national movement in Egypt and Pan-Islamism?
10. Write out a brief missionary prayer for the needs of unoccupied Moslem lands.

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## ILLUSTRATIVE SELECTIONS

**A Moslem "Endless Chain Letter."** — The following curious epistle was brought to West Africa and into the Gold Coast Colony by a pilgrim from Mecca, and is now being passed from hand to hand among the people. It attracts much attention. Whoever reads it is expected to pass it on to his next friend, or to copy it and hand it on to several. The people, like those who receive "endless

chain" letters in this country, feel constrained to send the document on, because the letter insists that they may not break the chain:—

"In the name of God, the Merciful and Compassionate:—

"Blessed be Mohammed, his family and his people, on whom with all holy prophets may peace rest.

"This letter is written for all true believers living on the west of the desert. It comes from the holy men of Mecca, who seek to follow the paths of righteousness, from the disciples of the holy Abd ul Kadir, to whom be glory forever, and from those who walk in the footsteps of Abd Illahi and Abd-ur-Rahman.[1]

"Take heed to its contents.

"During his long sleep our Lord Mohammed has seen that our world and all that is in it will certainly be destroyed.

"We beseech Thee, O Almighty God, for the sake of Mohammed and his family, save us! . . . (Here follow promises and threats to accept Islam.)

"In conclusion: Whoever receives this letter must needs pass it on to another district under pain of hell fire. Before long the gate of repentance will shut itself forever. Repent! The day of Judgment is near! Fast; give alms; pray. Whoever reads this letter to his brother shall be rewarded for it; paradise shall be his portion; in the Day of Judgment he shall not be judged. Whoever, on the other hand, neglects to do it, shall be sent with the idolators into the seventh hell. Pray; fast; and pay tithes, without which you will not be received into paradise. God will not disappoint those who follow His paths. It is finished."—Condensed from *The Missionary Review of the World*, September, 1905.

**Our Duty.**—"The Church must awake to her duty towards Islam. Who will wake her and keep her awake, unless it be those who have heard the challenge of Islam, and who, going out against her, have

[1] These are names of saints of the Dervish orders.

found her armour decayed, her weapons antiquated, and her children, though proud and reticent, still unhappy; stationary or retrogressive in a day of progress and life. Happy are we to have a share in this great movement. Woe unto us if we are timid and fearful, on the one hand, or tactless and imprudent, on the other. We are those who need wisdom and zeal — the wisdom that will do nothing unwise, the zeal that will not let wisdom be so cautious as to do nothing." — Robert E. Speer.

**Why the Gospel is a "Hard Saying" to Moslems.**—"The manifold and irksome ceremonies that constitute part of the daily life of a Mohammedan, not only mean a return to that bondage from which mature man should be free, but they are thought to constitute an obligation to be repaid by the Deity. The fact that a Mohammedan will probably have performed them regularly from boyhood, constitutes a serious bar to missionary effort; for it turns him who would fain bring good tidings into a messenger of bad news. His message is that all this credit is imaginary; the sum amassed by such long exertions does not exist. Go and tell the bankers in Lombard Street that the gold coin in their vaults and those of the Bank of England is all counterfeit; that the slightest test will expose it; that in a few days or hours no one will give commodities in exchange for it. He who brought such a message now would simply incur ridicule; for the owners of the coin could immediately convince themselves that the tale was false. But supposing that they knew in their secret hearts that it was true; that they dare not go down into the vaults or test the coin, for fear it should show base color; that numerous incidents coming into their memory all confirmed the news. What in that case would happen to such a messenger? Even to-day he would not be safe from pistol or dagger.

"And it is precisely such a message as that which the Christian missionary brings to those who all their lives have supposed that the five daily prayers, and the fasting month, and the pilgrimage to Mecca, are the service which God desires. They have to be told that all this is

of no value; that what God requires of them is something very different, and far less flattering to their vanity; and that even so, what their discharge of it will represent is not assets, but a deficit. 'When ye have done all, say, "We are unprofitable servants."'

"And if the message of the Gospel be in any case that of bankruptcy before it can tell of the greater and truer riches, what must be the character of the message to those whose lives have been spent in discussing the minutiæ of those childish rites, and whose profession is thought to be the most honourable that a man can follow? Truly it can only be the grace of God that makes the blind to see and the deaf to hear."— PROFESSOR MARGOLIOUTH, of Oxford, in the C. M. S. *Intelligencer*.

### THE LOST SHEEP OF THE HOUSE OF ISHMAEL

"'O tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long would'st Thou be willing to go homeless
To find a straying sheep?'

"'I count no time,' the Shepherd gently answered,
'As thou dost count and bind
The days in weeks, the weeks in months; My counting
Is just — *until I find.*

"'And that would be the limit of My journey.
I'd cross the waters deep,
And climb the hillsides with unfailing patience —
*Until I found My sheep.'*"

— Selected.

**"Ask and Ye shall Receive."** — "Let us have another triumph of prayer. If the Church of Christ will march around this mighty fortress of the Mohammedan faith, sounding her silver trumpets of prayer, it will not be long before, by some intervention of divine power, it will be overthrown. Let it be one of the watchwords of the

Church, that Christ, the Child of the Orient, and the divine Heir of her tribes and kingdoms, *shall* possess His inheritance. The Moslem world *shall* be open to the gracious entrance of the Saviour and the triumphs of the Gospel. The spell of twelve centuries *shall* be broken. That voice from the Arabian desert shall no longer say to the Church of the living God, Thus far and no farther. The deep and sad delusion which shadows the intellectual and spiritual life of so many millions of our fellow-men shall be dispelled, and the blessed life-giving power of Christ's religion shall supplant all the dead forms and the outworn creed of Islam." — JAMES S. DENNIS, D.D.

**Men Wanted.** — "We need the best men the Church can afford — men who, in the spirit of Henry Martyn, Isidor Loewenthal, Ion Keith Falconer, Bishop French, Peter Zwemer, and many others gone to their reward, hold not their lives dear; men who carry the burden of these millions of Moslems upon their hearts, and with Abraham of old cry out: O, that Ishmael might live before thee!" — EDWARD MORRIS WHERRY.

**An Appeal.** — "The number of Moslem women is so vast — not less than one hundred million — that any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted.

"We do not suggest new organizations, but that every church and Board of Missions at present working in Moslem lands should take up their own women's branch of the work with an altogether new ideal before them, determining to reach the whole world of Moslem women in this generation. Each part of the women's work being already carried on needs to be widely extended. Trained and consecrated women doctors, trained and consecrated women teachers, groups of women workers in the villages, an army of those with love in their hearts to seek and save the lost. And with the willingness to take up this burden, so long neglected, for the salvation of Mohammedan women, even though it may prove a very Cross of Calvary to some of us, we shall hear our Master's voice afresh, with ringing words of encouragment: 'Have faith

in God; for verily I say unto you, that whosoever shall say unto this mountain, "Be thou removed, and be thou cast into the sea," and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass, he shall have whatsoever he saith.'"—Appeal of the Women Delegates at the Cairo Conference.

# CHRONOLOGICAL TABLE OF SOME IMPORTANT EVENTS IN THE HISTORY OF ISLAM AND MISSIONS TO MOSLEMS

A.D.

570. *Birth of Mohammed at Mecca.*
595. Yemen passes under Persian rule.
610. Mohammed begins his prophetic career.
622. The Hegira or flight of Mohammed from Mecca to Medina. (A.H. 1.)
623. Battle of Bedr.
624. Battle of Ohod.
628. Reputed mission of Abi Kabsha to China.
630. Mecca entered and conquered.
632. Death of Mohammed. Abŭ Bekr, first Caliph.
634. Omar Caliph. Jews and Christians expelled from Arabia.
636. Capture of Jerusalem by the Caliph Omar.
637. Conquest of Syria.
638. Kufa and Busrah founded.
640. Capture of Alexandria by Omar.
642. Conquest of Persia.
644. Othman Caliph.
661. Ali assassinated. Hassan becomes Caliph.
711. Tarik crosses the straits from Africa to Europe, and calls the mountain, Jebel Tarik = Gibraltar.
711. Mohammed Kasim overruns Sindh (India) in the name of Walid I. of Damascus.
732. Battle of Tours. Europe saved from Islam.
742. First mosque built in North China.
754. Mansur.

756–1258. Abbasid Caliphs at Bagdad.

786. Haroun er-Rashid Caliph of Bagdad.

A.D.

809. Amin.
813. Mamun.
833. Motasim. Islam spread in Transoxania.
847. Mutawakkel.
889. Rise of Carmathian sect.
930. Carmathians take Mecca and carry away the Black Stone to Katif.
1000. Islam invades India from the North.
1005. Preaching of Sheikh Ismail at Lahore, India.
1019. Mahmud Ghazni, champion of Islam in India.
1037–1300. Seljuk Turks.
1055. Togrul Beg at Bagdad.
1063. Alp Arslan, Seljukian Turkish Prince.
1077. Timbuktu founded. Islam in western Sudan.
1096–1272. The Crusades.
1169–1193. Saladin.
1176–1206. Mohammed Ghori conquers Bengal.
1276. Islam introduced into Malacca.
1299–1326. Reign of Othman, founder of Ottoman dynasty.
1305. Preaching and spread of Islam in the Deccan.
1315. Raymund Lull, first missionary to Moslems, stoned to death at Bugia, Tunis.
1330. Institution of the Janissaries.
1353. First entrance of the Turks into Europe.
1369–1405. Tamerlane.
1389. Islam begins to spread in Servia.
1398. Tamerlane invades India.
1450. Missionary activity of Islam in Java begins.
1453. Capture of Constantinople by Mohammed II.
1492. Discovery of America. End of Moslem rule in Spain by defeat of Boabdil at Grenada.
1500. Spread of Islam in Siberia.
1507. The Portuguese take Muscat.
1517. Selim I. conquers Egypt and wrests caliphate from Arab line of Koreish for Ottoman sultans.
1525–1707. Mogul Empire in India.
1538. Suleiman the Magnificent takes Aden by treachery.
1540. Beginning of Turkish rule in Yemen.
1556. Akbar the Great rules in India.

A.D.

1603. Islam enters Celebes and New Guinea.
1627. Shah Jehan, Mogul ruler in India.
1630. Arabs drive out Turks from Yemen.
1659–1707. Aurangzeb in India.
1683. Final check of Turks at gates of Vienna by John Sobieski, king of Poland, September 12. Eastern Europe saved from Islam rule.
1691. Mohammed bin Abd ul Wahab born.
1739–1761. Afghan Mohammed invasion of India and sack of Delhi.
1740–1780. Wahabi reform spreads over all southern and central Arabia except Oman.
1757. Battle of Plassey. British Empire in India.
1801. Wahabis invade Bagdad vilayet and sack Kerbela.
1803. Mecca taken by the Wahabis.
1806. Henry Martyn reaches India.
1820–1847. British treaties with Moslem chiefs in Persian Gulf.
1820. Levi Parsons and Pliny Fiske, first missionaries from America, reach Smyrna.
1822. American Mission Press founded in Malta.
1826. C. M. S. attempt a mission in Egypt.
1827. Dr. Eli Smith begins translation of Arabic Bible.
1839. Aden bombarded by British fleet and taken.
1857. Indian (Sepoy) Mutiny.
1356. End of Crimean War. Treaty of Paris.
1858. Bombardment of Jiddah by the British.
1860. Civil war in the Lebanons. Dr. Van Dyck's translation of Arabic N. T. issued.
1863. Syrian Protestant College founded.
1866. First Girls' Boarding School, Cairo.
1869. Corner-stone laid of Roberts College.
1870. Second Turkish invasion of Yemen.
1875. C. M. S. begin mission work in Persia.
1878. Treaty of Berlin. Independence of Bulgaria. England occupies Cyprus.
1879. Royal Niger Company founded. (Britain in Africa.)
1881. Rise of the Mahdi near Khartum.
1882. Massacre of Europeans at Alexandria.

A. D.

1882. British occupation of Egypt. C. M. S. Mission.
1883. Defeat of Anglo-Egyptian forces to the Mahdi.
1883. Mission work began at Bagdad.
1885. Fall of Khartum. Murder of Gordon.
1885. Keith Falconer Mission began at Aden.
1889. The (American) Arabian Mission organized.
1889. Mahdi invasion of Egypt.
1890. Anglo-French protectorate over Sahara.
1891. Bishop French died at Muscat, May 14.
1892. French annex Dahomey and conquer Timbuktu.
1893. Mirza Ibrahim martyred in Persia.
1894. Anglo-French-German delimitation of Sudan.
1895. Rebellion of Arabs against the Turks in Yemen.
1895. Great Armenian Massacres.
1896. Massacre at Harpoot.
1898. Fall of the Mahdi. Occupation of the Sudan.
1900. British Protectorate declared over Nigeria and Hausa-land.
1906. The Algeciras Conference regarding Morocco.
1906. The first general Missionary Conference on behalf of the Mohammedan world held at Cairo.

— Condensed from "Islam a Challenge to Faith."

MAP OF
SIAM
shewing Muntons
Nat. Scale 1 := 5,000,000
South Shan States
TONG KING
GULF OF TONG KING
Hai-Nan
GULF OF MARTABAN
Maulmein
Amherst
Mergui Archipelago
Tenasserim
GULF OF SIAM
CHINA SEA
CAMBODIA
Cochin China
Saigon
ANNAM
Bangkok
Ayuthia
Chantabun
Phom Penh
Pulo Condor
STRAIT OF MALACCA
SUMATRA
Singapore
Malacca
JOHOR
PAHANG
SELANGOR
PERAK
KELANTAN
TRENGANU
Pulo Penang
Thioman
Junk Ceylon or Puket I.
TAWAN OK CHIENG NUA
MUNTON NUA
TAWAN OK
PECHABUN
RACHASIMA
KRUNG KAO
PRACHIN
CHANTABURI
NAKAWN SAWAN
RACHABURI
CHAMPAWN
PUKET
NAKAWN SITAMARAT
TAWAN OK CHIENG NUA
100
105
20
15
10
5
PHOTO LITHOGRAPHED AT THE ROYAL SURVEY DEPARTMENT BANGKOK

# SIAM

BY

THE REV. ARTHUR JUDSON BROWN, D.D.

AUTHOR OF

"New Forces in Old China"

AND

"The New Era in the Philippines"

# CHAPTER V

## SIAM

### THE COUNTRY

SIAM is an irregularly shaped country, the main part of which lies between the twelfth and twenty-first parallels of latitude, but which sends a long peninsula southward to within four degrees of the equator. It is bounded on the north by the British Shan States and the French Tong King; on the east by Anam and Cambodia, also French; on the south by the Gulf of Siam and the Federated Malay States (British); and on the west by the Indian Ocean and British Burma. Except, therefore, for a part of the peninsula, the country is completely hemmed in by the French and British, though there is a coast-line on the Gulf of Siam and Indian Ocean of 1760 miles. Siam has lost considerable territory to France in recent years, but the country is still far from being insignificant in size. It is 1130 miles long, 508 miles wide along the fifteenth parallel, and the area is 220,000 square miles. In other words, it is about as large as Japan and Korea combined, larger than Germany, and about equal to the combined area of the American States of New York, Pennsylvania, New Jersey, Ohio, Delaware, Maryland, and all six of the New England States. Siam

Climate

The climate is tropical. The writer was in Siam in the late fall and winter, which are called "the cool, healthy season." The conditions, however, were about those of an American July. The nights were fairly cool, and on a few exceptional mornings the thermometer fell to 56 degrees; but on seven typical January days, the midday heat averaged 70 in the shade and 136 in the sun. The Laos "cool season" is about that of a New York May—a decided improvement on the midsummer "winter" of Siam. Cholera, which is always present in Bangkok, occurs only in rare, sporadic cases in Chieng Mai, and then only as the result of infection from Lower Siam, while dysentery is more infrequent than in China. The cool season, however, is short. Malarial fever is common, as it is everywhere in southern Asia, and the isolation begets in some persons a loneliness which is more trying than disease.

The climate is not bad, however, for the tropics, and the most dreaded diseases result from causes which a missionary can ordinarily avoid. The general health of the missionaries in Siam and Laos has been about as good as that of missionaries in China, though more frequent furloughs are necessary. Dr. Dean wrote at the age of nearly fourscore: "Do not represent the climate of Siam as insalubrious. People die here; so they do everywhere else, except in heaven. The report that Siam is unhealthful is a libel on the climate." The best season for the visitor is between the first of

October and the middle of February. From the latter date to May is the hottest and unhealthiest season. Moreover, until the completion of the railway, Laos could not be visited in these months on account of low water in the Me Nam and Me Ping rivers. From June to October, heavy rains and inundated roads render travel unhealthful and impracticable. We may add that there are no inns in Laos, so that the traveller should provide himself with a tent and camp equipage.

**Physical Geography**

Physically, the northern part of Siam is greatly diversified. It is a land of mountains and valleys and rushing streams, one of the most beautiful regions in the world. The central and southern part is more level, a vast area being occupied by the broad, flat valley and delta of the Me Nam River. This mighty stream is fed by many smaller ones, which rise among the mountains of Laos. At Paknampo it receives the waters of the largest of its tributaries, the Me Ping. The Me Nam is the great highway of Siam, and for centuries has been the only means of communication between the north and the south. It is navigable, at high water, for light-draught steamers as far as Paknampo, and for some distance above that point by launches. In the dry season, however, the water becomes so shallow that only the small native boats can be used. East of the Me Nam valley there is an elevated plateau. The other great river, the Me Kawng, runs along the eastern boundary of Siam. This

also is a very long stream, but its course is broken by so many rapids and obstructions that it is not navigable. The southern peninsula is traversed almost its entire length by a mountain range of moderate height, although there are spacious grassy tracts near the coast. Generally speaking, we may characterize the northern part of Siam as a hill country; the eastern part as a table-land; the central part as an alluvial plain; and the southern part as a mountainous peninsula.

**Flora** The soil is, for the most part, exceedingly rich. The tropical climate and abundant rainfall nourish a prolific vegetation, except on the eastern table-land, which is not so well watered. The delta of the Me Nam is clothed with a dense growth of tall jungle grasses and bushes. In the north, and also on the peninsula, there are vast forests, which include some rare and valuable woods. The chief part of the world's supply of teak comes from here, and British trading companies have agents all through this region, getting out this greatly prized lumber under concessions from the government.

Everywhere one sees palms of many varieties, and almost every imaginable kind of tropical plants, vines, and flowers.

**Products** The staple products of the country are lumber in the north, tin in the Malay Peninsula, where some of the greatest tin mines of the world are located; rice in the valleys, particularly on the rich delta of the Me Nam; and everywhere, in

unlimited quantities, bananas, cocoanuts, limes, yams, and other tropical and semi-tropical fruits and vegetables.

The chief exports are rice, teak, and tin, and the chief imports, we are sorry to note, are wine, beer, spirits, and opium. Siam thus gives to the Christian world better products than she receives. **Exports and Imports.**

## THE PEOPLE

The native inhabitants of Siam belong to the Tai (or Shan) race, whose original home was in central and southern China. They were not Chinese, being more nearly allied to the Aryan races of India than to the Mongolian. They probably retreated before the stronger Chinese. They are now scattered over the whole Indo-Chinese Peninsula. Dialectic differences subdivide this race as follows: — **Races**

1. *Eastern Shan* (or Tai): those living in the territory drained by the Me Kawng River and the northern tributaries of the Me Nam River.
2. *Western Shan* (or Tai): those living in the territory drained by the Salween and Irrawaddy rivers.
3. *Siamese* (or southern Tai): those living in southern Siam.

NOTE. — The word "Tai" is used by all of these peoples when giving the name of their race. It means "free." "Shan" is the English equivalent of a Burmese word to designate the people of the Tai race. The local terms used are legion; *e.g.* "Tai Nua" (northern Tai), those living in southwest China; "Lem," those living in Muang Lem;

"Chao Yawng," those living in Muang Yawng; "Chao Chieng Mai," those living in Chieng Mai; "Lao," those living in Luang Prabang and adjoining provinces; Lü-Kün-Yūen, etc. The word "Laos" is from "Lao," the term applied by the Siamese to all those classified under subdivision 1.

Population

It is not easy to get accurate statistics of population, as Asiatics are not as particular as Americans in taking a census, and usually count only the men and guess at the women and children. The best estimate is 6,070,000.

The population is far from being homogeneous. The table given notes only the subdivisions of the Tai race. The following table gives the other elements of the population, the Laos being included for statistical purposes:

| | |
|---|---|
| Siamese | 1,766,000 |
| Chinese | 1,400,000 |
| Laos | 1,350,000 |
| Malays | 753,000 |
| Cambodians and Annamites | 490,000 |
| Mons | 130,000 |
| Karens | 130,000 |
| Shans (chiefly Western Shans from Burma) | 46,000 |
| A few minor tribes and a small number of Europeans and Americans | 5,000 |
| | 6,070,000 |

Physical Characteristics

The Siamese are, of course, the dominant race. They are about medium in height and physical development, brown in color, with straight black hair, cut short, slightly flattened nose, and eyes not so oblique as those of the Chinese and Japanese.

The Laos-speaking people extend from Utradit on the south to Chieng Hoong on the north, and from the Nam Ur River on the east to the Salween-Me Kawng watershed on the west. They overflow these boundaries on all four sides, but beyond them they shade off rapidly into other tribes, so that for practical purposes the limits named are approximately correct. With the exception of a small number of Burmese Shans who are scattered among them, the Laos have practically exclusive possession of this extensive area. As we have already noted, there are 1,350,000 of these people in northern Siam, but there are several hundred thousand more in French territory east of the Cambodia and several hundred thousand others in British territory in the Shan States. They differ from the Siamese in language, dress, and many customs and characteristics. The missionaries among them insist that they are superior to the Siamese in intelligence and character. Politically, however, the latter appear to have no difficulty in maintaining their supremacy. The author found the Laos the most attractive people in Asia. They are clean, speaking comparatively of course, kindly, intelligent, and far more responsive to new religious teaching than the Siamese. **The People of Laos**

The Chinese, next to the Siamese, are the most numerous race in Siam. They are to be found all over the country. The Bangkok returns for the poll-tax in 1900 gives 65,345 adult males for that city alone. It is difficult **Chinese**

to give exact figures anywhere, for the Chinese have been coming to Siam for so long a period and have intermarried with the natives to such an extent that a large part of the population now contains more or less Chinese blood. The King himself is said to be part Chinese. The blending of races is very noticeable in the mission schools, a majority of the scholars usually having some Chinese blood. The queue is everywhere in evidence, being often worn by those who are only a quarter Chinese, partly because the Chinese in Siam are recognized as the strongest and wealthiest element in the country, partly because the law, instead of discriminating against them, really favors them by exempting them from certain burdens which bear heavily upon the Siamese. As in Burma and the Philippine Islands, the Chinese almost absolutely control the trade of the kingdom. Every arriving steamer brings scores and sometimes hundreds from Canton, Swatow, Foochow, and Hainan, while in Laos the Yunnanese traders are to be seen in every important town. These Chinese immigrants are introducing a more virile strain into the blood of Siam. They bring a stronger fibre, greater skill and energy and persistence, and by their intermarriage with the Siamese are in a measure communicating these qualities to them.

**Other Races**

The other elements of the population need not detain us, further than to note that the Cambodians and Annamites have crossed the Me Kawng River from their original home and, like the

Chinese, readily mingle with the Siamese, and that the Malays are chiefly to be found in the south and on the Malay Peninsula.

Characteristics

The Siamese lack the persistence and industry of the Chinese. Here, as in Burma and the Philippines, a tropical climate begets indolence, and reduces wants to a degree which prolific nature readily supplies. It is therefore not surprising that people take life easily. They need but little clothing in their warm climate, and no fuel except for cooking. Fish are easily caught in the sea and the innumerable streams. The banana, cocoanut, betel, mango, pomelo, orange, jackfruit, and lime grow with little or no cultivation, while the simplest tillage suffices for abundant yields of rice and vegetables. As for a house, one can be built of the ever-present bamboo and thatched with attap in a couple of days and at practically no cost.

Distribution

The population is so small for the area of the country that there is no such struggle for existence as that which developed the vigor of the Pilgrim Fathers on the rocky hillsides of New England, or of the Chinese on those densely populated plains where the individual must toil alertly and incessantly or starve. The bitter poverty of China and Korea is unknown in Siam. The typical Siamese is sleek and well-fed, and he wears more gold and silver ornaments than any other native of Asia, even naked urchins playing in the streets being adorned with solid silver anklets, wristlets, and necklaces.

In these circumstances, we marvel not that

Extraordinary Advancement

the people are so backward, but that they are so forward, and that they have made improvements which cannot be paralleled in any other Asiatic country except Japan. In China, Korea, and the Philippines, there are improvements where foreigners have made them. But in Chieng Mai we were driven for hours over roads which were an amazement and a delight after the ridges and hollows which are euphemistically called roads in China. At Pitsanuloke, 250 miles from Bangkok, the neat whitewashed picket fences lining the river for more than a mile, the well-kept lawns of the public buildings, and the residences of the officials would greatly surprise a traveller who had expected to find barbarians in this interior region of Siam. At Ke Kan, where we stopped for the night, there is not a single foreigner, but we strolled for a long distance on a level, beautifully shaded, though narrow, street along the river bank. We saw a sign bearing the word "Post-office" in English, Siamese, and Chinese. We passed a telegraph office, and on the veranda of the magistrate's residence we saw two bicycles. One Sunday we camped near a hamlet in the heart of a mighty forest, about as far from civilization, one might suppose, as it would be easy to get. But in the police station we found a telephone connecting with the telegraph office in Chieng Mai, so that, though we were 12,000 miles away from home and 600 miles in the interior of Farther India, we could have flashed a message to any point in Europe or

America. The government postal system, inaugurated in 1884, now extends all over the country, and in the correspondence of a dozen years with the missionaries in various parts of Siam and Laos, letters have seldom miscarried.

The police stations are models of neatness — spotlessly white buildings in well-kept grounds, adorned with carefully tended flower beds and potted plants. A new system of accounts and auditing is reducing to order the hitherto hopelessly confused finances of the country. A Bureau of Forestry has stopped the prodigal wastefulness of timber lands. Legal procedure is being reformed, so that an accused man can now obtain justice in the courts. The prisons are being remodelled. We inspected one in Siam and one in Laos, and found clean, well-fed prisoners in roomy, well-ventilated wards. Free public schools have been opened all over the land, and several have good buildings, foreign desks, and an abundance of maps, though the teachers are inferior to those in mission schools. A royal decree, dated February, 1899, made Sunday a legal holiday. It is not strictly observed, but it can hardly be more of a dead letter than similar laws in some parts of America and Europe. Telephones are numerous in Bangkok. Trolley cars run through the streets. An electric-light plant illuminates the King's palace. Manufacturing motors and automobiles are coming into use, and thirteen of the twenty-six steam rice mills of the city have their own electric plants, as have also the Bangkok Dock

**Police**

**Schools**

Company, two forts, five naval vessels, and the navy yard.

Bicycles

A few missionaries brought their bicycles with them. The Siamese were keenly interested, and when, in 1896, an American dentist imported several wheels to sell, they were quickly bought. Now there are 3000 wheels in Bangkok alone. The King frequently rides one, and the Minister of the Interior is president of a bicycle club of 400 members. Chieng Mai, Laos, is said to have more in proportion to the population than any other city in the country.

Railroads

Three railroads are in operation, one a narrow-gauge from Bangkok to Paknam, another a broad-gauge of 163 miles from Bangkok to Korat, and the third from Bangkok to Petchaburi. Most important of all is a trunk-line from Bangkok to Lakawn, Laos. It was projected many years ago, but the Siamese are not persistent, and the construction might have been delayed indefinitely if the Shan rebellion of 1902 had not rudely reminded the government that its valuable possessions in the north might be seriously jeopardized long before a Siamese army could march 600 miles over a roadless country, or be poled in boats up a shallow river. Since then, construction has been pushed with all speed, and the line is now in operation over half way. Soon the tedious river journey of six weeks — it once took Dr. Wilson 108 days — will be cut down to two days. The resultant changes can be easily imagined. Everywhere tickets,

signs, and notices are printed in English and Siamese.

Desire for Education

The younger Siamese are eager to learn, and they not only flock to the mission schools, but numbers of the more ambitious go to Europe. Some have gone to Germany, Denmark, and Russia, but most of them have preferred England. Several of the famous English schools and universities usually have one or more Siamese students. There are a few in the United States, two having recently been enrolled in a Western university.

It is significant that Siamese students abroad have no difficulty in maintaining equality with foreigners in the class room. Mr. Verney says that when they first went to the famous Harrow School in England, the Head Master said to him: "You are trying an extraordinary experiment in sending young Siamese to Harrow, and you are wonderfully sanguine in supposing that they can adapt themselves to our public school life;" but shortly before his death he spoke of the remarkable success they had achieved, and said that there was not a master at Harrow who would not gladly welcome them to his house.

Character

All this, left without qualification, might give a wrong impression, for even more than in Japan foreign civilization is a veneer. It has as yet no solid basis in character. The real life of the people has not been so essentially modified as their modern improvements might lead one to suppose.

The King is, undoubtedly, next to the Mi-

Government

kado of Japan, the most enlightened and progressive monarch in Asia, and he has a few capable men who sympathize with his views and energetically assist him in executing them, such as Prince Damrong, Minister of the Interior; Prince Devawongse, Minister of Foreign Affairs, and some of the Commissioners. But his Majesty and these officials are far in advance of the rest of the nation. There is no middle class to give that substantial support to reform movements which has been the salvation of England and America. There are practically but two classes, the high and the low. The revolutionary changes have come from above instead of from beneath, as in Europe, and they have not penetrated the masses of the people. The King is simply trying to fasten the fruits of Christian civilization on to the dead tree of a Buddhist nation. The effort should not be criticised. It is well meant, and it is beneficial so far as it goes. It is unquestionably doing much to open up Siam to the influences of the outside world.

Unstable Foundation of Society

But no civilization can endure which rests on an unstable foundation in morals. Has Siam an unstable foundation? The most cursory glance beneath the surface will show that it has. Home and society are what one might expect where polygamy and concubinage are openly recognized. Missionaries find the greatest difficulty in convincing the native Christians that immorality is something more than a venial sin. Boarding schools for girls have to

be unceasingly watched, and a great majority of the cases of discipline in the church are for violation of the seventh commandment.

Intemperance

While public drunkenness is not conspicuous, there is a great deal of drinking, and the "Spirit Farmer," who has the government concession for the manufacture and sale of liquor, is one of the mighty men in every community. Scotch whiskey, French brandy, and Australian beer are everywhere. We saw shops with rows of foreign bottles in the remotest towns, and several times in Bangkok we read the English sign: "Place for the Drinking of the Delightful Juice." Some of the Siamese nobles who were educated abroad have learned not only European manners but European intemperance, and one of the highest judges of the land has died as the result of excessive drinking which he began in England.

Smoking

The cigarette and betel nut are universally used, not only by men, but by women and children. The tobacco is mild and is smoked very slowly. Our carriers in the jungle would take two or three puffs and then thrust their cigarettes into holes in the lobes of their ears. There the cigarettes would remain for an hour or two, when one would be relighted, puffed a few times more, and then returned to the ear. Sometimes our men would carry three half-consumed cigarettes at once, one in each ear and one at the top of the ear, as an American clerk carries a pen. Betel-nut chewing so stains the teeth and lips that it is a disgusting habit to

a foreigner, but the dark-red color is highly prized by the Siamese, and physicians told me that the habit is not so deleterious to health as the tobacco habit in America. Opium smoking is not common, except among the Chinese. Gambling is the national vice. We shall refer to this in another connection. The traveller in Siam quickly learns to love the people for their hospitality and good nature, but he sees indubitable evidences of their need of a vital regenerative faith.

Bangkok

Bangkok, the capital and chief city of Siam, lies upon both sides of the Me Nam River, about twenty miles from the sea. The site is low and swampy. Nothing but the current of the river, aided by the tide, keeps the city from being depopulated by epidemics. The government is doing much to lessen the dangers of the situation by studying prevention and sanitation. It employs a foreign medical inspector, and it coöperates with the medical missionaries and freely adopts their recommendations.

Lack of Sanitation

Population

The population is variously estimated. The American Minister, the Hon. Hamilton King, says that the population is nearly a million. Almost all the races and tribes in Siam are represented, so that the visitor finds the streets filled with a motley throng.

Roads and Canals

Some excellent thoroughfares have been laid out in recent years and others are projected; but the chief thoroughfare is the river. Its broad surface is crowded with canoes, launches, houseboats, and foreign ships, while the splendid

private steam yacht of the King and the gunboats of the Royal Navy add to the picturesqueness of the scene. Numerous creeks and canals run in on both sides and are used as highways by innumerable small boats. Bangkok is often called the Venice of Asia.

Commerce

Trade and commerce are represented by scores of steam rice and saw mills and by thousands of shops and offices, including several large European and Chinese firms. Four clubs, three consulates, nine legations, and the Court of Siam make the city a centre of social as well as political activity.

The Palace

Chief interest naturally attaches to the King's palace. The royal enclosure occupies an extensive section of the upper part of the city on the east side of the river, and includes several splendid buildings which would grace a European capital. There are some famous wats, too, of superb beauty and costly decorations. One contains the celebrated statue of the sleeping Buddha, another the Emerald Buddha, and still another several relics of Buddha. A pagoda with a carpet made of pure silver tape is the receptacle of a richly inlaid cabinet in which is preserved with jealous care the sacred Pali Manuscripts. The Royal Library occupies a fine building, and contains not only rare Buddhist books in beautiful and expensive bindings, but many modern books and periodicals in English.

White Elephants

Every visitor eagerly inquires for "the white elephants" about which so much has been

written. But disappointment is invariable. The elephants are not white, except in the eyes, and a few light-colored spots about the ears and the top of the head. The rest of the body is almost as dark as that of an ordinary elephant. White-eyed elephants, however, are very rare and are highly prized. They are the exclusive property of the King, and when a wild one is caught, it must be sent to the royal stables. Of the five that we saw, three were so savage that the keeper would not allow us to touch them, but the others were very tame, and saluted us by raising their trunks; one kneeled and bowed her head to the ground before us.

**Ayuthia**

Bangkok is the only large city in the country, but there are several other places of considerable interest. North of Bangkok is Ayuthia, the second city of the kingdom. As the ancient capital, it is a place of historic interest. Ruins do not last long in a humid, tropical climate, but the visitor to Ayuthia can still find very interesting traces of former splendor, including an old temple and an enormous statue of Buddha, which is famous. A considerable population centres in Ayuthia. Indeed, as we travelled up the Me Nam River in a houseboat, we were impressed by the fact that, for about 75 miles from Bangkok, both banks are practically continuous village streets, while above that point, villages are numerous away up to Paknampo, 204 miles from the capital.

**Korat**

Korat, at the terminus of the northeastern branch of the railway, Paknampo at the junction

of the Me Ping with the Me Nam, Pitsanuloke on the upper Me Nam, Raheng on the Me Ping, where the overland mail runners from Moulmein, Burma, strike the river, and Chieng Mai, Lakawn, Nan and Chiieng Rai in Laos, are the most important places. Chieng Mai and Lakawn, in particular, are influential centres. Both are attractive cities, the former with 100,000 people, spread over an area of about 18 square miles. The latter has only 20,000, of whom 100 are Chinese; but with the completion of the railroad, Lakawn will probably become the most important centre in Laos.

Other Towns

South of Bangkok, the leading towns are Ratburi and Petchaburi, the latter being the terminus of the railway, Chantaboon, so long occupied by the French, and Nakawn, 400 miles from Bangkok on the Peninsula.

## HISTORY AND GOVERNMENT

Antiquity

While the Siamese boast of their antiquity as a nation, there is no authentic history that runs back of 1350. This is quite convenient, for the Kings are supposed to be lineal descendants of Buddha and the people of the first disciples of Buddha, so that no one can prove to the satisfaction of the Siamese that these beliefs are unfounded. For the same reason, many miracles in those legends are implicitly accepted. Buddha is represented as doing the most amazing things, and the imagination of the people is stirred by the alleged victorious

wars of their ancestors and by tales of suppliant embassies, brilliant alliances, and extraordinary manifestations of supernatural power.

Changes of Rule

The territory now covered by Siam was formerly divided among several petty kingdoms. There were many wars between the Siamese and neighboring kingdoms, principally those of the Pegu and the Laos. The Siamese were generally victorious, and by 1350 had gradually extended their power until they ruled over a very extensive territory, their capitol being at Ayuthia. Then for two centuries peace prevailed ; but in 1556, war again broke out with the Peguans, who succeeded in defeating their former conquerors. The change of power, however, was but temporary, and the Siamese soon regained ascendancy. The Burmese invasion of 1759 overturned their power for a time, but in 1782 the Siamese line once more regained the throne.

Present King

The present King is the fifth sovereign of the Chakrakri dynasty. He was born September 20, 1853, and ascended the throne on the death of his father, King Mongkut, in 1868, a regency being established until he became of age. He rejoices in the name of Somdet Prabart, Prah Paramender, Mahar Chulalongkorn, Baudintaratape, Mahar Monkoot, Rartenah Rarchawewongse Racher Nekaradome Chatarantah Baromah Mahar Chakrapart, Prah Chula Chaumklow, Chow yu huah. Those who feel that life is short call him simply King Chulalongkorn. He was the first monarch of Siam

to visit other lands, and his travels in Europe in 1897 and 1907, and also to India and Java, greatly broadened his mind. He has abolished the abject custom of prostrations at court, introduced European dress, established a royal museum, adorned his capital with excellent streets, public gardens, and a group of state buildings which would be considered handsome anywhere.

The King's Commissioners

An interesting feature of the policy of the King is the commissionership. The kingdom, as already noted, includes several smaller kingdoms and provinces, each with its hereditary ruler. These petty potentates were formerly supreme in their respective regions. Corrupt, oppressive, and accustomed to regard the people and all their possessions as personal property, these feudal lords were a formidable obstacle to the King's plans for administrative reform. So he adopted the plan of sending a commissioner to reside at each provincial capital to "advise" with the local governor and to form a medium of communication between him and the King. The latter in turn transmitted his wishes to the commissioner and gave him a force of gendarmes, equipped with modern guns, to execute them. The outcome has been the gradual transference of power from the local lord to the commissioner, the unifying of administration and the strengthening of the power of the King, who is now the absolute monarch of the whole kingdom. The local prince, particularly in Laos, is accorded much

ostensible honor, as in the case of the native princes under British rule in India; but, as in India also, he finds obedience to his "adviser" conducive to health and prosperity.

The King Absolute

The King is therefore the source and centre of all power. In theory, he is the owner of the whole country and all its inhabitants. Practically, however, he has voluntarily introduced some constitutional features. He administers affairs through ten departments of state. The heads of these departments form a Council of Ministers. There are also a Council of State and a Privy Council. The King has thus surrounded himself with a considerable number of his wisest subjects, and he freely advises with them.

His Successors

The enlightened and progressive policy of the King will probably be followed by his successor, for the Crown Prince Maha Vajiravudh, born January 1, 1881, is a young man of many excellent qualities. From 1893 to 1902 he studied in England. Before returning to his native land, he visited several European capitals, and journeyed home by the way of the United States and Japan. Nor is he the only prince who has been educated abroad. Several of his many brothers, for the royal family of a polygamous country is numerous, have studied in England, Germany, Denmark, and Russia. "There is no royal family in the world of which the members have had such varied experience in almost every country in Europe."[1]

[1] Frederick Verney, late Councillor of the Siamese Legation, London.

## PROTESTANT MISSIONS

The beginnings of Protestant missionary effort in Siam date back to 1818 and to the honored name of Mrs. Ann Hasseltine Judson, of Burma. She never visited Siam, but she met some Siamese in Rangoon, and through them heard such accounts of their country that she became deeply interested, learned the language, and translated a tract, a catechism, and the gospel by Matthew. The English Baptist Mission press at Serampore printed the catechism in 1819, "the first Christian book ever printed in Siamese." **Period of Beginnings**

The first Protestant missionaries to visit Siam were the famous Dr. Gutzlaff of the Netherlands Missionary Society, and the Rev. Jacob Tomlin, of the London Missionary Society, who came to Bangkok from Singapore in 1828, and began work among the Chinese. Ill health forced Mr. Tomlin to return to Singapore the following year, and Dr. Gutzlaff left for China in 1831. He baptized only one convert in Siam, a Chinese named Boon-tai, but he had set in motion a force which did not stop with his departure. Not only did he leave some translations, but he and Mr. Tomlin had united in an appeal to the American churches to undertake permanent work in this needy field. That appeal was conveyed to America in 1829 by Captain Coffin, of the American trading vessel which brought those physical freaks, the Siamese Twins. **First Missionaries**

## THE CONGREGATIONAL MISSION

Rev. David Abeel

The first Board to respond was the American Board, which sent the Rev. David Abeel from Canton; he arrived June 39, 1831, shortly after Dr. Gutzlaff had left. Ill health compelled him to leave November 5, 1832; but in 1834 and 1835, seventeen missionaries, including wives, arrived, and for a time everything looked bright.

Disasters

But soon disasters began to come. Mr. Benham was drowned. Mrs. Johnson, Mrs. Bradley, and Mr. French died, and Mr. Robinson, broken in health, left only to be buried at St. Helena on his way home. In 1846, the American Board, whose main thought from the beginning had been for the Chinese rather than the Siamese, concluded that the time had come when the former could be reached in China more effectively than in Siam, and it therefore transferred Messrs. Peet and Johnson to Foo-chow. The few remaining missionaries struggled on among the Siamese; in 1848 Mr. Caswell died, and when ill health drove out Mr. Hemenway and his family in December, 1849, the mission of the American Board was closed.

Lack of Apparent Success

Fifteen years of hard labor had not resulted in any baptisms, but the toil of those devoted missionaries, in that hot, steaming climate, formed an essential part of the foundation upon which others were to build.

Rev. Jesse Caswell

Two members in particular of this early American Board Mission did much to make

possible the subsequent development of Siam. One of these was the Rev. Jesse Caswell, who had arrived in 1840, and whose ability and wisdom so impressed Prince Chow Fah Mongkut, that this future King chose him as his special instructor, and for a year and a half (1845–1846) studied as a docile pupil of Mr. Caswell. The enlightened and progressive policy of King Mongkut, which was the real beginning of modern Siam and which gave the widest opportunity to all missionary work, was due in no small degree to the training that he received from this missionary of the American Board.

**Dr. Daniel B. Bradley**

The other notable missionary of the American Board was Dr. Daniel B. Bradley. He was a man of unusual gifts, and speedily obtained large influence. He brought the first printing-press to Siam in 1836. Finding that multitudes of the Siamese died annually from the small-pox, he introduced vaccination in 1840. When the American Board withdrew its missionaries from Siam, he felt that he could not leave the people to whose spiritual welfare he had consecrated his life. He transferred his connection to the American Missionary Association, and though the Association soon gave up the field, he continued his work until his death in Bangkok, June 23, 1893. He was remarkable alike as a physician, a scholar, and a missionary, and his name is still venerated by the Siamese.

## THE BAPTIST MISSION

Rev. John T. Jones

The American Baptist Missionary Union also had a part in these early efforts to give the Gospel to the Siamese. The Baptist missionaries in Burma answered the appeal of Dr. Gutzlaff and Mr. Tomlin by sending the Rev. and Mrs. John T. Jones, who arrived in Bangkok on March 25, 1833. The Rev. William Dean came in 1835. He was in great sorrow, for the young wife who had left Boston with him a year before had died in Singapore during the weary months of waiting for a steamer to take them to Bangkok.

First Converts

The Baptists, like the Congregationalists, felt that the most inviting opportunities at that period were among the Chinese in Bangkok, though some work was done among the Siamese. The first converts, however, were Chinese. Results came slowly, but by 1848 sixty persons had been added to the little church. Mr. and Mrs. Reid and Mr. and Mrs. Davenport, who arrived in July, 1836, brought the first printing-press to Siam, and before the end of that year the printed page began giving the people the good news of the Gospel.

Discouragements

Reënforcements came in 1840 and 1843, but sickness and death made sad havoc among the little band of workers, and the Siamese showed little disposition to accept Christ, the majority of the converts being Chinese. When the Anglo-Chinese treaty of 1842 opened five ports of China, the Baptist Missionary Union, like the

American Board, decided that the mighty empire in the north offered the more promising opportunities. Part of the Siam force was accordingly transferred to China. The mission was not at once given up, however, and from time to time recruits were added, until all together thirty-two men and women had been connected with the mission, and considerable work inaugurated. But the difficulties were felt to be great. One by one, the number of missionaries diminished by death and resignation and transfer, until, by 1871, Dr. Dean was the only Baptist missionary left, and on his lamented death, in 1884, the mission was finally closed.

**Permanent Results**

While no distinctive work among the Siamese has been done since 1869, a small work among the Chinese continues. There are now two Chinese Baptist churches in Siam. One of them, the Watkok Church, has 70 members, and is an active force in a part of Bangkok that is thickly settled by immigrants from Swatow. There are also two small churches among the Mons or Peguans, a section of the Talains who have entered Siam from Burma. All together, there are four Baptist churches in Siam, with an aggregate membership of 138, under the care of native helpers superintended by H. Adamson, M.D., a resident Eurasian physician in private practice in Bangkok, who is a devoted Christian.

The Baptist mission in Siam left many gracious influences and aided not a little in the pioneer effort to gain a foothold for the Gospel. Some of the missionaries who afterward became

prominent in China began their careers in Siam. Among these were the famous William Ashmore of Swatow, Josiah Goddard of Ningpo, and J. L. Schuck of Canton.

## PRESBYTERIAN MISSIONS

The withdrawal of the Baptist and Congregational missionaries left the Presbyterian Mission the only one in the field. The Presbyterian movement for the evangelization of Siam had begun with the Rev. R. W. Orr, a missionary from China, who made a visit of inquiry to Bangkok in November, 1838, and then strongly urged the Presbyterian Board to open a mission there. The Board complied by sending the Rev. and Mrs. W. P. Buell in 1840. The failure of Mrs. Buell's health obliged them to leave in 1844, and three years passed before a successor arrived; but in 1847 the Rev. Stephen Mattoon and Samuel R. House, M.D., arrived, and permanent work was inaugurated. Mr. and Mrs. Mattoon were privileged to labor in Siam for nineteen years, and Dr. and Mrs. House for twenty-nine years.

Rev. R. W. Orr

Dangers of Touring

An incident in the career of Dr. House shows the quality of the man. One day, while in the country on an itinerating tour, he was attacked by a rogue elephant, which threw him to the ground and with one of its tusks ripped his body open so that the intestines protruded. Dr. House's medical knowledge enabled him to see at once that the wound would be fatal unless

instantly treated. There was no one near but a few frightened natives, so the sorely wounded man put his intestines back with his own hands and took a sufficient number of stitches to close the wound temporarily. Then he instructed the trembling natives to carry him to the station. He suffered long, but his first aid to himself had been so prompt that he finally recovered. The annals of war do not record greater fortitude.

Mrs. House interested herself in the education of the girls of Bangkok. She founded the first school for girls in Siam, and the Harriet House School for Girls in Bangkok is her memorial.

**Reënforcements**

Mr. Mattoon and Dr. House labored for two years before reënforcements came. In 1849 they were joined by the Rev. and Mrs. Stephen Bush. Their stay, however, was brief, Mrs. Bush dying in 1851 and Mr. Bush leaving the field with impaired health in 1853. The First Presbyterian Church in Siam was organized August 29, 1849. There were no native Christians connected with the mission at that time, and the membership of the church was confined to the missionary families. A Chinese teacher, Qua Kieng, had been baptized in 1844, and another Chinese, a young man from Hainan, in 1851, but no Siamese convert gladdened the missionaries till 1859, nineteen years after the arrival of Mr. Buell. "With tears of joy," Dr. House wrote, "the missionaries received the first fruits of labor among the Siamese." Nai Chune was the name of the man who thus headed the

roll of Siamese Christians. It required no small courage to cut loose from all the associations of his lifetime and to stand alone among his countrymen for Christ. But he proved faithful.

The Difficulties of the Situation

Many difficulties attended this pioneer mission work. The slow and wretchedly uncomfortable sailing ships of those days made Siam much more isolated and difficult to reach than it is to-day. The climate, always trying to a foreigner, was doubly injurious when the missionaries were forced to live in native houses; when supplies of native food and clothing could not be obtained except at long intervals and great cost; and when there was no experience of predecessors to guide the new arrivals in adapting themselves to the climate, in learning the language, and in getting into touch with the people.

The Hostile Attitude of the King

The attitude of the government, too, was decidedly hostile. The King, a strong but narrow-minded and fanatical man, used his influence to the utmost to thwart the missionaries. He opposed them not because they were missionaries, but because they were foreigners. When an embassy from the United States arrived in March, 1850, to open friendly negotiations with a view to a treaty, the King refused to receive it. Even England's ambassador, the famous Sir James Brooke, who came in August of the same year, fared no better. Sir James felt so outraged by the insulting treatment he received that he sailed away in a rage, threatening dire punishment. Indeed, the policy of

the King so irritated England that for a time war appeared imminent.

Personal Dangers to the Missionaries

The missionaries were not subjected to personal violence, but several times the danger seemed great. The unfriendly attitude of the government and the ruling classes was so well known and was exerted in such effective ways, that obstacles confronted the little band of missionaries at every step. No Siamese landlord dared to rent or sell them property, and they were often sorely beset for suitable shelter. Finally, one Siamese, braver than the rest, sold a site, and the money was actually paid over. But before building operations could be begun, a high official declared the sale void and forced the owner to return the money, the reason given being that "the residence of foreigners there was contrary to the custom of the country." When Dr. Bradley's medical work began to win the favor of the common people, the Buddhist priests made the odd complaint that, if these foreigners were allowed to show kindness to everybody every day, their merit would soon outstrip that of the best men of the kingdom. Once the missionaries were ordered to leave their premises and had to find shelter as best they could, — one family in a houseboat and another with the Baptist missionaries, while Dr. Bradley sought temporary refuge with a friendly English merchant, Mr. Robert Hunter. The few native converts were fiercely persecuted, the helpers were imprisoned, and it looked as if the end of all mission work had come.

Changes for the Better

Suddenly, when the prospect was blackest, the hostile King died (April 3, 1851), and his half brother, Prince Chow Fah Mongkut, ascended the throne. For twenty-seven years he had lived quietly in a Buddhist monastery, studying and thinking and showing rare openness of mind and heart to all good influences. He was in every way superior in character to his predecessor, who had seized the royal power years before. When the missionaries from the West arrived, this priestly prince had welcomed them and, as we have already noted, engaged Mr. Caswell to instruct him in Western learning. Not only this, but he gave the missionary free use of a room on the temple grounds for daily preaching services after the royal pupil had taken his lesson.

Favor of the Throne

The new King showed himself as friendly to missionaries on the throne as he had been in a monastery. He invited them to his palace and showed them many kindnesses. Instantly opposition vanished. Ground was secured without further difficulty, and buildings were erected. The missionaries wrote: "The princes and nobles now courted our society; our teachers and servants returned to their places; throngs came to our houses to receive books and to talk with us respecting their contents; and we were permitted to go where we chose, and to speak in the name of Jesus with the confidence that we should not be avoided, but obtain a respectful hearing."

The King even permitted some of the mis-

sionary women to enter the royal harem and teach. Missionary teaching was a little too serious for the frivolous ladies within the royal enclosure, and most of them did not prove very apt pupils. But several were impressed by the words of their visitors and gladly invited them to their rooms and read the tracts which were given them.

Access to the Royal Palace

The work now made steady progress. New arrivals strengthened the missionary force. The Christian Boys' High School was opened in 1852, and the Harriet House School for Girls in 1873. In 1860, Petchaburi, whose Governor had, in 1843, treated Mr. Buell with contemptuous indignity, gave polite attention to Dr. House, Mr. Telford, and Mr. Wilson, and in the following year a station was formally established there. Ayuthia was made a station in 1872, though it has since been merged into the Bangkok field. 1878 saw a second church organized in Bangkok.

Progress of the Work

The death of King Mongkut in 1868 was deeply mourned; but his son, the present King, has continued the broad and tolerant policy of his father. A proclamation of religious liberty was issued in 1870.

Further Religious Toleration

The influence of the missionaries was recognized on every hand. In 1878, the King appointed one of the members of the mission, the Rev. S. G. McFarland, who had come to Siam in 1860, Superintendent of Public Instruction and President of the Royal College at Bangkok, the first college to be opened in Siam. Dr. and

Mrs. McFarland were freely permitted to use their enlarged opportunities for Christ. Their son, the present Superintendent of the Government Hospital in Bangkok, works in close sympathy with the missionaries and has helped them in inestimable ways.

Stations

The Presbyterian Board now has in lower Siam, exclusive of the Laos Mission, five stations: Bangkok, Petchaburi, Ratburi, opened in 1889, Nakawn Sri Tamarat and Pitsanuloke, both of which were opened in 1899. The story of the opening of Nakawn is peculiarly interesting. The good-will of the people made it easy to secure land, a residence was soon erected, and since then a fine hospital has been built, the King himself having made a liberal contribution.

Scope of the Work

The total force of the Presbyterian Mission in lower Siam consists at this writing of thirty-seven missionaries and twenty-nine native workers. There are seven organized churches, eight schools, four hospitals which treat 25,000 patients annually and a printing-press which issues, during the same period, about 5,000,000 pages. The work includes the Chinese as well as the Siamese, the former being found in all the schools, hospitals, and churches. The pastor of the First Church of Bangkok is a Chinese, and almost the entire membership of the Third Church (Rajawong) is Chinese. The blending of the two races is such — practically every Chinese having a Siamese wife and half-caste children — that it would now be quite

impracticable to undertake to separate them in mission work.

Christian Boys' School

Four of the mission institutions in Bangkok have special interest for the visitor. One is the Christian Boys' High School. Its handsome site was paid for by gifts of the Siamese themselves, the King heading the subscription and his nobles and people joining him in substantial evidences of their appreciation of this noble institution. The buildings, erected by American funds, are excellent. In spite of the fact that the School charges fees which make it wholly self-supporting, except for salaries of the missionaries, it is crowded to its utmost capacity, and could easily have many more students. The Siamese opinion of the School is indicated, not only by the gifts and fees referred to, but by the statement of a Cabinet officer that the government would be glad to take into its employ every graduate that the School can turn out. Character, training, and efficiency count in Siam as elsewhere.

The second institution is the Harriet House School for Girls.

School for Girls

The influence of this School is very great. Half of its pupils come from the families of noblemen. Several are royal princesses, nieces of the King. Others are daughters of governors and ministers to European capitals. The entire female teaching force of the Bangkok public government schools, thirteen in number, are graduates of Harriet House, twelve of them being Christians. At the recent government

examinations, the School elicited the outspoken admiration of the Prince Director-General of Public Instruction by excelling all other schools in the kingdom, including the Queen's Own College, in the proportion of pupils who creditably passed the examination.

The Only Press in Siam

The Bangkok press, founded in 1861, is the best equipped institution of the kind in Siam, and, with the exception of a few gifts, its entire plant has been paid for out of its earnings. It publishes school and religious books, myriads of tracts, a monthly magazine, and all the issues in Siam of the American Bible Society, besides a great amount of job work for the government and private firms and individuals. It is the only press in Siam which confines itself to morally clean work, and it is thus a powerful influence for good in the business community. Other presses will print anything. This refuses opium, liquor, gambling, and like advertisements.

A Native Martyr

The Boon Itt Memorial is the centre of a far-reaching work for young men. The Rev. Boon Itt was a native Siamese of mixed Cambodian and Chinese blood, who was taken to America in his boyhood by Dr. House and educated at Williams College and Auburn Theological Seminary, and who then returned to Siam and engaged in Christian work. As the head of his "clan," whose family home is in Bangkok, he was widely known in the capital. Young men liked him and resorted to him for advice. The government repeatedly

offered him lucrative posts, and a trading corporation in Laos was eager to employ him at a salary of $4000 gold. As a minister of Christ he received $650 and a humble native house, and he preferred being a preacher. His death from cholera in 1903 was greatly lamented. The Siamese raised funds for a centrally located site for a memorial, and an American committee, headed by Williams and Auburn classmates of Boon Itt's, erected the handsome building.

**A Noble Memorial**

One of the churches has an interesting history. Several years ago, Phya Montri, a Siamese nobleman of great influence, who was educated at Columbia College, New York, became interested in Christianity. After varied spiritual experiences, he was drifting away from Christ, when his beloved and only son suddenly died. In his grief, a missionary gently told him of the Good Shepherd who, finding that a sheep would not follow Him, took the lamb in His arms. The father's heart was deeply moved. He sketched an outline of the incident and had an artist paint it. We saw the picture in his house — a shepherd, with a face so kindly and sweet, a face like unto that of the Son of Man, carrying a lamb in his bosom, while afar off two sheep, which had been walking away from the shepherd, were, with wistful eyes, turning around to follow their loved one. Now this father, in grateful recognition of this spiritual call, gave 10,000 ticals to build a church. Something was added by

other Christians, and a beautiful house of worship was dedicated in 1903.

Beginnings in Laos

The mission among the Laos began in 1867. Several years before this, the Rev. Daniel McGilvary, then stationed at Petchaburi, had become interested in a small village near the station, whose people spoke a different language and appeared to be distinct in many ways from the Siamese about them. Through them, he learned of the vast hill country to the north, from which their ancestors had come. He formed an ardent desire to know more of these people and to carry the Gospel to them. In 1863, he and his colleague, the Rev. Jonathan Wilson, made a long tour of exploration to the Laos country. It was a journey into an absolutely unknown land. For months the devoted missionaries made their way up the Me Nam River, their half-naked boatmen wading, pulling, and pushing by turns in order to get the boat over sand bars and through rapids, until they finally arrived at Chieng Mai, 600 miles from Bangkok. Their report on their return was so enthusiastic that, in 1867, Mr. McGilvary returned to Laos with his wife and founded the mission, and a year later Mr. and Mrs. Wilson joined them. The visitor to Chieng Mai never fails to visit the bo tree, under whose wide-spreading branches Dr. and Mrs. McGilvary lived for the first year of their stay.

Immediate Results

Results came more quickly than in Lower Siam. The missionaries were scholars, and they foretold the eclipse of August, 1868, a

week before it occurred. The natives were profoundly impressed, and one of the ablest and most influential Buddhist scholars of Chieng Mai, Nan Inta, was converted. He became a Christian of great beauty and strength of character, and labored indefatigably for Christ till his death in 1882.

**Two noble Martyrs**

The conversion of Nan Inta was soon followed by that of seven others, and everything pointed to a rapid development of the work, when the governor of Chieng Mai began to persecute the Christians. Noi Su Ya and Nan Chai were arrested, and, on being brought before the authorities, confessed that they had forsaken Buddhism. "The death-yoke was then put around their necks, and a small rope was passed through the holes in their ears (used for ear-rings by all natives) and carried tightly over the beam of a house. After being thus tortured all night, they were again examined in the morning; but, with a fortitude worthy of the noblest traditions of the early Church, steadfastly refused to deny their Saviour even in the very presence of death. They prepared for execution by a reverent prayer, closing with the words, 'Lord Jesus, receive my spirit.' They were then taken to the jungle and clubbed to death. One of them, not dying quickly enough to suit the executioners, was thrust through the heart by a spear." The whole record eloquently testifies to the genuineness of faith and courage of fidelity on the part of these first martyrs of the Laos Church.

Persecution Ended

The persecution, however, proved to be short. The hostile governor died, and his successor was less truculent. More converts were baptized. In 1878, another crisis occurred over the desire of two native Christians to be married by the missionaries without providing for the feast to evil spirits, as custom required. The relatives appealed to the magistrate, who sustained them and forbade the marriage. The missionaries promptly sent a petition to the King in Bangkok, which resulted in a "Proclamation of Religious Liberty to the Laos." This ended all persecution. Chieng Mai became the centre of a widely extended work. It remained the only station, however, till 1885, when Dr. and Mrs. S. C. Peoples opened a station at Lakawn. Lampoon (since consolidated with Chieng Mai) was occupied in 1891, Pre in 1893 by Dr. and Mrs. W. A. Briggs, Nan in 1894 by Dr. and Mrs. Peoples, and Chieng Rai in 1897 by Mr. and Mrs. W. C. Dodd and Dr. and Mrs. C. H. Denman. Thus stations were located at the capitals of five of the six Laos states in Siam, the sixth, Luang Prabang, being inaccessible on account of French influence, as explained elsewhere.

Further Advances

Present Status

The mission has steadily and encouragingly developed, until now there are 44 missionaries, six hospitals and dispensaries treating 30,000 patients annually, 26 schools, a printing-press, 18 organized churches with 3168 communicants, and a much larger number of inquirers and adherents.

Work at Chieng Mai

Chieng Mai and Lakawn are the stations where the largest work has been developed. Here the institutional work centres. The Girls' Boarding School at Chieng Mai is as famous in the north as the Harriet House School for Girls is in the south. It has trained hundreds of girls who are now wives and mothers of the best men in Laos, while others are usefully employed as teachers and Bible women. The Prince Royal's College at Chieng Mai received its name from the Crown Prince, who, in January, 1906, personally laid the corner-stone of the new building with impressive ceremonies.

Work at Lakawn

The hospitals and boarding schools for boys and girls at Lakawn are also doing a fine work, though their equipment is not so large as that of the Chieng Mai schools. They have new buildings, and their accommodations are fully taxed.

The press at Chieng Mai is important as the only press in the world which uses the Laos language, so that it is the sole means for giving the Bible and a Christian literature to the Laos-speaking people. Twelve native workmen are employed under the supervision of a missionary, and though the equipment is far from large, the press exerts a wide influence not only through its distinctive missionary publications but through the relations which it sustains to the officials, who have all their printing done by it. Vice and intemperance can get no aid from the printed page in Laos, for the mission press will not print their books, circulars, or advertisements.

## RESULTS AND INFLUENCE

Results and Influence

While the people of Siam, from King to coolie, are kindly disposed toward the missionaries, and while there is an almost entire absence of that opposition which has been encountered in some other lands, the number of converts has not been great, there being now only about 4000 adult communicants connected with all the missions, and most of these are in Laos. A change in mission policy has undoubtedly affected numerical tables temporarily. Unlike Korea and Uganda, Siam did not have the advantage of beginning after the necessity for self-support had become generally recognized, and, like most of the older missions, it had to reconstruct much of its work, in some cases being obliged to begin all over again. Accustomed to a liberal use of all foreign money, the native Christians resented the new policy. The missionaries persisted, and to-day most of the schools, hospitals, churches, and native helpers are supported by the people. It is not fair, therefore, to contrast the present statistical tables with those of a decade ago, without taking this fact into consideration. The work is now on a sound basis.

A Marvellous transformation

What Christ can do for these people is abundantly shown by the transformation which He has effected in the lives of those who have accepted Him. The head chief of a village on the peninsula was notorious as a hard character. He was converted under the faithful preaching

of Dr. Dunlap. How do we know that the conversion was genuine? The chief summoned all the people of his village, and announced to them his determination to follow Christ. Then he asked the forgiveness of those whom he had wronged. He brought out his bottles of liquor and broke them to pieces. He amazed his creditors by paying their claims in full. He put away all his wives and concubines, except his first wife, making provision for their support and that of their children, so that they might not suffer. Then, in the presence of all his people, he kneeled down and solemnly dedicated himself and all his possessions to the service of God.

The Christian is a marked man among his fellows, distinguished not merely for his difference in faith, but for his superior intelligence, morality, thrift, and integrity. No wonder that the governor of Puket says: "Wherever the Christian missionary settles, he brings good to the people. Progress, beneficial institutions, cleanliness, and uplifting of the people result from his labors;" while the high commissioner of the same province told Dr. Dunlap, in 1907, that he would give 5000 ticals for a hospital in Tap Teang and 10,000 ticals for one in Puket, if the missionary would open permanent stations.

**Social results of missionary effort**

It should be noted, too, while the number of conversions has been comparatively small, the social results of missionary effort have been unusually large. In most lands converts are the first permanent results of missionary labor,

and social changes come later. But in Siam this order has been reversed. True, converts have not been lacking, but their number is small in comparison with the reforms which missionary influence has been the chief factor in producing. Indeed it is probable that missionary teaching has been more influential in establishing the general policy and developing the public sentiment of the country than in many lands where the number of converts has been much larger. The reforms inaugurated by the King are directly traceable to the influence of the missionaries. The ruler of a country in which Buddhism is the state religion, he has not personally accepted the Christian faith, but he has not hesitated to adopt the suggestions which the Christian teachers have made.

**Some Wonderful Testimony**

The late ex-regent remarked in 1871 to the Hon. George F. Seward, then American Consul-General at Shanghai, that "Siam had not been disciplined by English and French guns as China, but the country had been opened by missionaries."

The present King said to Dr. Dunlap in 1898, "I am glad you are here working for my people, and I wish you success." Such words from such a ruler mean much. Strict Buddhist though he is, he and his officials not only grant full religious toleration, but assign valuable property to Christian mission work at a nominal value, as at Nakawn, or for nothing, as at Ratburi. Not only this, but the King personally contributed $2400 in 1888 to enlarge the

mission hospital at Petchaburi. He also gave at various times $1000 to the girls' school at the same station, 4000 ticals to the mission hospital at Nakawn, and headed a list of donors of the new site for the Christian Boys' High School at Bangkok, over 80 of his princes and nobles adding their names, till the gifts aggregated 17,000 ticals. The Queen, in 1895, gave the money for a women's ward at the Petchaburi Hospital, and $1500 to form "The Queen's Scholarship Fund" at the Harriet House Girls' School. Prince Devawongse personally said to the author in Bangkok, "Your missionaries first brought civilization to my country." The American Minister, the Hon. Hamilton King, says that, at a banquet in 1899, Prince Damrong, the Minister of the Interior, declared in the hearing of every one at the table: "Mr. King, I want to say to you that we have great respect for your American missionaries in our country, and appreciate very highly the work they are doing for our people. I want this to be understood by every one, and if you are in a position to let it be known to your countrymen, I wish you would say this for me."

The Hon. John Barrett, American Minister to Siam, 1894–1898, bore frequent and emphatic testimony to their high character and the great value of their work. His successor, the Hon. Hamilton King, writes: "Siam is a country in which the American missionaries have made no mistakes of importance and where they enjoy the fullest respect and the entire con-

fidence of the government. It is not only their preaching that is making their influence felt; these men are a power for good along all lines of influence. . . . And by endeavoring to make the people to whom they were sent a little stronger, a little happier, and a little better, they have gradually been commending their gospel of a good and holy God, who is everywhere working out the best for His children, of which great family all men are members."

## OBSTACLES AND ENCOURAGEMENTS

Obstacles

Obstacles to missionary effort are not wanting. Many vices, against which there is little or no public sentiment, weaken the character of the people. The Roman Catholics are so much more numerous than the Protestants, and their alliance with French political designs is so open and aggressive, that to many Siamese the term Christian suggests a Roman Catholic. The commissioner of a certain province told a Siamese pastor that religion was only a matter of form, anyway, and as Buddhism was their national religion and Christianity the national religion of the French, he saw no reason for abandoning their faith and taking that of the foreigners.

Indifference

Languid indifference is the special obstacle to mission work in Siam as national pride is in Japan, ancestral worship in China, and caste in India. A tropical climate, a prolific soil, and a comparatively sparse population remove those

incentives to energy which a sterner clime, a poorer soil, and a denser overcrowding supply in China. The religious beliefs of the people intensify this physical and mental sloth by commending the passive rather than the active life.

Encouragements

In spite of these obstacles, Siam and Laos are promising mission fields. There are notable advantages in the openness of the entire country, the good-will of all classes of people, the avowed favor of the government, the willingness of high officials to send their children to mission schools, the disposition of the authorities to prefer graduates of mission institutions for official positions, the frankly expressed gratitude of the King and his ministers for the services which the missionaries have rendered to Siam, and the comparative absence of that bitter poverty which so oppresses the traveller in India. Then there is no caste, no ancestral worship, no child marriage, no shutting up of women in inaccessible zenanas.

Friendliness

In no other country of Asia, except Korea, are Protestant missionaries regarded with greater friendliness by people of all ranks. Their lives and property are as safe as if they were under British rule in India. Princes and nobles are their friends. Men trained in the universities of Europe ask them questions. Missionary educators teach the sons of governors, judges, and high commissioners, and missionary physicians are called into the homes of the proudest officials.

Most significant of all, there is a general

Religious expectation

expectation of another and more perfect incarnation of Buddha.

The result is, that as the missionaries go about with the good tidings of Jesus Christ, the people ask one another in awed tones, "Is not this He for whom we look?" Buddhist monks, instead of being bitterly hostile, like the priests and mullahs of other lands, invite the missionaries to the temples and eagerly inquire of them further of this matter. Mr. Dodd says: "Most of our auditors looked upon Jesus as the next Buddha, the Saviour, Ahreyah Mettai. Many lifted both hands in worship of the pictures, the books, and the preachers. Our colporteurs were treated in most places as the messengers of the Buddhist Messiah. Offerings of food, flowers, and wax tapers were made to them. In return, they were expected to bless the givers. They explained that they themselves were sinners deriving all merit and blessing from God, and then reverently asked a blessing from Him. Thus Christian services were held in hundreds of homes."

Dr. Briggs writes of one of his tours: "The message was received with outspoken gratitude and intelligent interest, many of the people remaining till long after midnight, reading the books and tracts by the light of the fire, and asking questions of the Christians in our company. The people, hungry for truth that satisfies and longing for light, are very anxiously awaiting the coming of the promised mes-

siah of Buddhism. What a preparation for the true Messiah!"

Never has the Christian missionary had a better opportunity to take tactful advantage of a national belief for the introduction of the Gospel of Christ. **Great Opportunity**

My heart lovingly lingers upon my journeyings through the Land of the White Elephant — the month upon its mighty rivers, now towed by a noisy launch, now poled by half-naked tattooed boatmen, now shooting tumultuous rapids through weirdly savage cañons; the days of elephant travel through the vast forests, slowly picking our way along the boulder-strewn bed of mountain streams, traversing beautiful valleys, and climbing rocky heights, the huge beasts never making a misstep even in the most slippery steeps; the nights when we pitched our tents in the heart of the great jungle, the camp-fire throwing its fitful light upon the boles of giant trees and the tangled labyrinth of tropical vines mid which monkeys curiously watched us and unseen beasts growled their anger at our intrusion. Most delightful of all are my memories of the unvarying kindness of the people, who, from his Majesty the King down through princes, commissioners, and governors to humble villagers, showed a hospitable friendliness which quite won my heart; while it would be hard to conceive a more loving welcome than was extended to us by the missionaries and by our

able and sympathetic American Minister and his family. More profitable to us than they could possibly have been to the workers were our long conferences regarding the Lord's work in that far-off land. It is prospering in their hands, and it will prosper to a far greater degree if the Church at home will give to them that loving, prayerful, and generous coöperation which the missionaries in Siam and Laos so well deserve.

BURMA
Scale of Statute Miles
0 50 100 150 200
Stations of A. B. M. U.: Shwegyin
Capitals
Tribes: KARENS
Railroads Finished Proposed
A 94° Longitude B East 96° from C Greenwich 98° D
Kohima
Ukhrul
Manipur
MANIPUR
Myitkyina
Bhamo
CHINA
Namkham
Homalin
Kindat
TROPIC OF CANCER
Haka
Hsipaw
Mandalay
Sagaing
Myingyan
Meiktila
Kengtung.
Mongnai
Loikaw
Pyinmana
Thayetmyo
Toungoo
Prome
Zigon
Sandoway
Shwegyin
Henzada
Tharrawaddy
Thonze
Pegu
Insein
Bassein
Maubin
Rangoon
Moulmein
Amherst
Chiengmai
SIAM
GULF OF MARTABAN
Mouths of the Irawadi
C. Negrais
Rangoon R.
Salwin
Sittang
Lashio
Mogok
Ruby Mines
Maymyo
Taunggyi
Yamethin
Thazi
Minbu
Magwe
Pagan
Kyaukse
Monywa

# BURMA

BY

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"NEW FORCES IN OLD CHINA"

AND

"THE NEW ERA IN THE PHILIPPINES"

# CHAPTER VI

## BURMA

BURMA forms the northeastern part of Great Britain's vast empire in India. The political readjustments of the last century have changed the boundaries at various times, but the region which now bears the name includes both Upper and Lower Burma and the Shan States. The areas are: Lower Burma, 81,138 square miles; Upper Burma, 87,435; Shan States, 68,165; a total of 236,738 square miles. In other words, Burma is larger than France, and almost as large as Texas. The length, north and south, is about 1100 miles, and the breadth at the widest point is about 700. **Position**

The physical configuration may be roughly described as a series of parallel mountain ranges running north and south, and separated by fertile river valleys. The largest river is the Irrawaddy, which is navigable for 900 miles. The next largest, the Salween, is not navigable. Between these two river basins is another considerable stream, the Sittang. There are several smaller streams, the principal ones being the Chindwin, the Myitnge, and the Tenasserim. All the rivers have numerous tributaries, on which the natives journey and transport their produce by canoes. **Physical Features**

Natural Divisions

The lines of communication naturally run north and south along the valleys. Travelling east and west is difficult, as jungle-covered mountains have to be crossed. This jungle teems with monkeys, birds of tropical plumage, and some of the largest and fiercest game in the world, — the tiger, buffalo, elephant, and rhinoceros. About 2000 people and 10,000 cattle are killed annually by serpents and poisonous insects.

Climate

The climate is tropical, Burma being in about the latitude of Cuba. As in most tropical regions, there are practically but two seasons, wet and dry. In the wet season, from May to October, the rainfall is over sixteen feet at some points on the coast. There is a belt in the region of Mandalay where there is so little rain that irrigation is necessary; but north of it, at Bhamo, the downpour is again heavy. Life in the wet season is even more uncomfortable than during "the hot season" which immediately precedes it. The sodden land literally steams under the continued heat, and shoes, books, and clothing are covered with mould in a single night.

Flora

The soil of the valleys is very fertile. Though nine-tenths of the people subsist by cultivating the soil, and the average farm is sixteen acres, less than twenty-four per cent of the total area is now tilled. The chief products are teak, lumber, rice, wheat, and other food grains, petroleum, oil seeds, cotton, tobacco, sugar cane, tea, and indigo. Excellent amber is found in some

quantities. Rubies are exported to the value of about $500,000 annually. Four million pounds of jade are mined in an average year.

Population

The population is 10,490,624, of which about one-half (5,405,967) are in Lower Burma, 3,846,908 in Upper Burma, and 1,237,749 in the Shan States. This gives Lower Burma 67 inhabitants to the square mile, Upper Burma 44, and the Shan States 18, — an average for the whole country of 44.

Race and Characteristics

*The Burmans* proper form about four-fifths of the population. The original stock is supposed to have migrated in prehistoric times from the borders of Tibet. The typical Burman is of medium height, heavier in form than the Hindu, has long black hair and rather flat features. He is fond of theatrical amusements and loves to array himself in bright colors. To the traveller from India, the contrast is striking. Instead of emaciated, sad-faced people, he sees happy, sleek, and well-fed men and women. There is no caste, and all classes mingle freely. Like the Siamese, the Burman is indolent and regards work as beneath him. The soil of his country is so rich, the climate so well adapted to vegetation, and the population so comparatively sparse that wants are fewer than in the more temperate clime from which his ancestors came. His taste is not fastidious. His staple food, rice, is clean enough, but he flavors it with nga-pee, putrid fish. His Buddhist objection to taking life does not trouble him in the least, for, he argues, he does

not kill the fish; they simply die when he takes them out of the water. He "dries" them on mats in the sun, without dressing, pounds them to a paste, adds a little salt, drains off the oil, and then spreads the paste on his rice and eats it with keen relish. We shall never forget the odor of those decaying fish. We could tell a mile away when we were approaching the "drying" mats. As the other tribes are equally careless in eating and drinking and disposal of garbage, and as there is total ignorance of the real causes of disease and of proper methods of treating it, Burma affords many victims for cholera, plague, malaria, dysentery, and other tropical diseases.

Dress

The dress of the common people is simply a strip of colored cotton cloth around the loins and another on the head. With some variations in the method of draping, the loin cloth serves for both sexes, the women simply letting it fall a little lower on the limbs. Children wear nothing at all.

In spite of his laziness, his poverty, his shiftlessness, and the ease with which a handful of the British have defeated him in war and a few thousand Chinese have made themselves masters of his trade, the Burman is one of the most self-satisfied of mortals, proudly regarding himself as superior to all other races. He smokes his cigarette, chews his betel, eats his "fragrant" fish, lounges in his bamboo hut, and is calmly indifferent to the rest of the world. "Custom" is his law of life. No matter whether

a new way is better or not, he follows the old, and if you ask him why, he shrugs his shoulders and replies, "It is custom."

Let us be careful in our judgment, however. The Burmans are not the only conceited people on earth. There are a few in America. Nor do we have to travel halfway around the world to find the indolent and careless. The Burman has some good qualities, and if he had the invigorating teachings of the Gospel, he would develop them. Here is our opportunity and our duty.

Women have considerable freedom. There is no such seclusion of females as in India. They freely mingle with men and attend to the business matters of the family. The marriage tie is loose, and concubinage is common. The use of tobacco and betel nut is universal, not only by men, but also by women and children. British law also deals so sternly with gambling, theft, and violence that outwardly the Burmans seem less lawless than some other peoples. But their natural disposition is not changed by these laws, but simply held in check. Drunkenness and opium smoking are not so common as the former is in England and the latter in China, but both are rapidly increasing under the influence of the European in one case and the Chinese in the other. Most foreigners in Asia, outside of the missionary circle, drink heavily, and the native soon learns to imitate them.

Women

Vices

The remaining fifth of the population is made up of heterogeneous elements, fifty-seven in-

digenous peoples or tribes being enumerated by the British census, besides a considerable number of non-indigenous races. We mention those which are most important from a missionary view-point: —

The Karens

**The Karens**, 714,000 in number, are descendants of a people who also originally migrated into Burma from the western part of China, forced out apparently by the ever-advancing Chinese. They are divided into several scattered tribes, the three leading ones being the Sgaws, Pwos, and Bghais. The Sgaws number about 260,000 and the Pwos 310,000. Both these tribes are in Lower Burma. The Bghais are more warlike in temper, and are to be found among the mountains farther north. They are a simple-minded people, distinctly lower than the Burmans in civilization, and, before the arrival of the British, suffered much from the cruelty of their stronger neighbors.

Traditions

There has been much speculation as to where and how the Karens obtained some of the traditions which they jealously guard and hand down from generation to generation. This folklore apparently points to an earlier knowledge of the biblical narrative, for it includes tales of the creation of woman from the rib of the first man, of the sin of the first man and the first woman, of the wrath of God on account of transgression, but of His promise to send deliverance and happiness through "white foreigners" who were to come "in ships from the west."

It will readily be seen what a remarkable preparation for the Gospel message such traditions afford. The missionary with his proclamation of Christ seems to these poor, oppressed people the fulfilment of their long-cherished dreams. It is not surprising, therefore, that mission work has made far more rapid progress among the Karens than among other elements of the population.

**The Talaings**, or Mons, as they prefer to call themselves, are supposed to be the oldest of the peoples of modern Burma, having moved southward from Tibet in an unknown antiquity. They resemble the Burmans in many ways, but their language is different. For a considerable period they maintained a separate kingdom, with Pegu as their capital. Frequent wars with the Burmans resulted in their final subjugation by Alompra in 1755. There are now 321,898 Talaings in Burma and a considerable additional number in Siam, to which there have been several emigrations. **Talaings**

**The Shans**, descendants of a migration from western China before the beginning of the Christian era, number 751,759, and occupy the valleys and hill slopes of the Shan States in northeastern Burma. Their kings once ruled over a territory in northern and central Burma, which varied in area as they were conquerors or conquered in their numerous wars with the Burmans, who, however, finally succeeded in subduing them. They are roughly divided into Eastern Shans and Western Shans, the **The Shans**

Salween watershed being the general dividing line. Each of these main divisions, however, is subdivided into several tribes. The Eastern Shans belong to the Tai race and are, therefore, more like their cousins, the Laos and Siamese, than the Burmans. The Shans in general are more alert and self-reliant than the Burmans. They are famous as traders. Like the Burmans and Laos, they are fond of jewellery, and all men and boys are closely tattooed from below the knee to the waist.

Kachins

**The 65,510 Kachins** are hill-dwellers in Upper Burma, hardy, clannish, warlike mountaineers, who frequently raided the Burman villages of the plains and scoffed at the rage of the softer people, until British machine guns put an end to their forays. They are lower in the scale of civilization than the Burmans and Shans, ignorant, superstitious, and filthy in dress and habits, but still aggressive and disposed to press the Shans southward. They are demon-worshippers in religion.

The Chins

**The Chins**, of whom there are 180,000, inhabit the mountainous region in the northwest. Like the Kachins, whom they resemble, they are not Buddhists but demon-worshippers For a considerable period, they gave the British much trouble, and it was not till 1890 that they were really subdued. Morally, they are low, impurity and drunkenness being almost universal.

**The Chinese** are in evidence in all the leading cities, as they are in Siam and the Straits

Settlements. There are 63,000 in Burma, half of whom are in Rangoon. Their industry, patience, and thrift easily secure commercial preëminence, and the bulk of the business of the country is in their hands.

**East Indians** are also numerous, particularly in the cities. The facts that Burma is the most prosperous province of British India, that the population is less crowded, and that wages are much higher than in India proper, attract large numbers of the poverty-stricken natives from the provinces west of the Bay of Bengal. East Indians

There are several cities of considerable local importance. The first of these, of course, is Rangoon, the capital and metropolis, on the Rangoon River, about fifteen miles from the sea. From a wretched fishing village, in 1852, it has grown to a city of nearly a quarter of a million inhabitants. Commercially, it ranks third in all British India, being exceeded only by Calcutta and Bombay. Its rice mills and lumber yards are of great size, and every visitor curiously watches the trained elephants pick up timbers and carefully pile them.

Religiously, Rangoon is celebrated for its pagodas and monasteries. The Shwe Dagon Pagoda is the most famous in all Indo-China. It is 370 feet in height, 1335 in circumference, and is gilded to the summit, the upper part having been laid in 1903 with sheets of beaten gold at a cost of over $250,000. The great "ti" or umbrella which surmounts it is so lavishly embellished with gold and jewels that it alone cost Rangoon

£50,000. Innumerable silver bells are suspended from it, and when they are swayed by the wind, the soft music is very beautiful. Standing upon the summit of a terraced mound 166 feet high, this lofty and splendid pagoda can be seen from a great distance, blazing with burnished splendor in the tropical sunshine. It is believed to contain genuine relics not only of Buddha but of his three illustrious predecessors. Innumerable pilgrims visit this shrine, some coming as far as from Ceylon, Siam, and Cambodia. The throngs of people of many nationalities, the variety of brilliantly colored garments, the wealth of cloth and jewels and goods of every description in the little shops, the lights of thousands of burning candles, the tinkling of bells, the chatter and laughter of myriad voices, the never-ending chants of worshippers and, high over all, the stately glory of the great Pagoda, combine to make a scene which, once seen, can never be forgotten.

Moulmein, on the Salween River, eight hours by steamer from Rangoon, is a beautiful city of 56,000 inhabitants, and is famous for its teak lumber trade and for its wood and ivory carvings.

Mandalay

Mandalay, 386 miles from Rangoon, is a city of 180,000 inhabitants. It was the capital of Burma from 1860 to 1885. While it was the residence of the King, it was a place of large importance, but since the downfall of the native dynasty and the transfer of the seat of government to Rangoon, it has lost ground. It is

still, however, a place of considerable importance. Some of its pagodas are magnificent in size and splendor, and the bazaar is crowded with people of many tribes.

Bhamo

There are a few other cities of considerable local influence. Bhamo is at the head of navigation of the Irrawaddy, and is a military trade and mission centre. Prome is an ancient capital and has about 30,000 population. Bassein also has 30,000 people and a good local trade. Pegu, though now having but 12,000 inhabitants, boasts a history dating back to 573 A.D. It was the capital of the Talaing Kingdom, and in the sixteenth century it is said to have been a splendid city. Smaller places are, of course, numerous.

## GOVERNMENT

Government

As Burma forms a part of British India, its government is, of course, the same as that of India. The story of the white man's conquest is a stirring one, but only the barest outline of facts and dates can be given here.

The East India Company

Portuguese and Dutch traders entered Burma in the sixteenth century, but in the early years of the seventeenth century the future masters of Burma appeared in the agents of the British East India Company. Disputes with the haughty Burmans were frequent, and in 1759, King Alompra caused 10 Englishmen and 100 of their East Indian employees to be killed and their factories destroyed. In 1824, the vainglorious Burmese undertook to teach the Brit-

ish a sharper lesson by invading Assam and Manipur and marching toward Bengal. They proved to be the learners, however, for the British declared war, expelled the invaders, and captured several Burmese cities, including Rangoon. Sixty thousand Burmese tried to drive them out; but, though ravaged by disease until seventy-two per cent died and only 1300 English and 2500 Indian troops were able to fight, the little army easily scattered the unorganized hordes of natives. Strengthened by reënforcements, the British pressed on till, in February, 1826, the defeated native ruler was glad to sign a treaty of peace ceding Arrakan, Assam, and the coast of Tenasserim, and paying an indemnity of £1,000,000 toward the cost of the war. A British resident came in 1830 "to advise" the native King.

**War of 1852**

A renewal of indignities to British subjects led to the Second War, in 1852, which resulted in the annexation by the British of a considerable part of the province of Pegu. In 1862, the provinces of Pegu, Arrakan, Tenasserim, and Martoban were constituted the province of British Burma under the administration of a chief commissioner.

In 1878, the notorious Thibaw ascended the throne. He began his reign by inviting several score of his royal relatives to the palace and then murdering them. These murders were followed by others in Mandalay and elsewhere, until more than a thousand princes, princesses, nobles and officials and their children had been

slaughtered. Thibaw's treacherous and bloody reign, his insulting treatment of the British resident, his negotiations with France and other continental powers, his imposition of a fine of £230,000 on the Bombay Burma Trading Corporation, and his refusal of the Indian government's proposal to arbitrate the question at issue, combined to lead the British to send him an ultimatum, October 22, 1885. The fatuous King haughtily rejected it, and ordered his troops to drive the hated white men into the sea. The British promptly marched on Mandalay, captured it, sent Thibaw and his Jezebel Queen prisoners to India, and January 1, 1886, formally annexed Upper Burma to the British Empire. Conventions with China in 1886 and 1894 recognized British supremacy in Burma and defined the frontier, and in 1897 the whole country was made a province of British India under a lieutenant-governor. **Thibaw**

The British have done for Burma substantially what they have done for other parts of their Indian Empire. A railroad runs from Rangoon to Myityna on the frontier, and the line is surveyed as far as Chung-king in China. There are excellent carriage roads, particularly in Lower Burma, aggregating 9368 miles, with rest-houses at convenient intervals built and furnished by the government and available for foreign travellers. The India post-office and telegraph system reaches all the important cities and most of the smaller towns of the country. **British Rule**

## RELIGIONS

Religion

Of the 10,490,624 people of Burma, 9,184,121 are Buddhists. The others are distributed as follows: Animists, 399,390; Mohammedans, 339,446; Hindus, 285,484; Christians, 147,525; Sikhs, 6,596; Jews, 685; Parsees, 245; Jains, 93; miscellaneous, 127,039.

It will be seen, therefore, that Burma is distinctively a Buddhist country. There are over 20,000 monks. As in Siam, every male is expected to spend some time in the monastery. He must shave his head and don the yellow robe. Pagodas, temples, and monasteries are literally innumerable. No hamlet is so small that it does not have a temple and monastery, and the larger towns have scores of them. The Buddhist teaching, which assigns great "merit" to the man who erects a religious structure, leads to constant additions to the number.

## MISSIONS

Missions

Missionary work in Burma is conducted by the American Baptist Missionary Union, the Missionary Society of the Methodist Episcopal Church, the Wesleyan Methodist Missionary Society, the China Inland Mission, the Society for the Propagation of the Gospel, and the Evangelistic Lutheran Mission of Leipzig. The following undenominational agencies are also engaged in the special lines of work for which they are organized: the British and Foreign Bible Society, the Missionary Pence Association,

the Mission to Lepers in India and the East, the Young Men's Christian Association, and the Young Women's Christian Association.

China Inland Mission and others

The C. I. M., of course, seeks only the Chinese. Its work, begun in 1875, is small, there being but one family at Bhamo and five converts. The Lutheran work is also small. The Wesleyan Mission, begun among the British soldiers by the Rev. W. B. Simpson in 1885, and among the natives by the Rev. W. R. Winston in 1887, now has five stations, eight missionaries, 30 schools, and 503 communicants. There are good high schools with boarding departments at the principal stations. The large Leper Home in Mandalay is manned by the Wesleyan missionaries, though supported by the Mission to Lepers in the East. The points occupied are Mandalay, which is the chief centre, Pakokku, Monywa, and Kyaukse.

The Methodists

The work of the American Methodists was inaugurated by Bishop James M. Thoburn, of India. In compliance with an urgent invitation, he visited Rangoon in 1879 and organized an English-speaking church. The congregation started with an encouragingly large membership, which made it self-supporting from the beginning. A church edifice was dedicated March 25, 1880. Mr. Carter soon arrived from America, with his wife, and became pastor. The church became an influential factor in the religious life of the city, doing considerable local work among the Tamils and Telegus, and giving liberally to various causes. Bishop Thoburn

says, "The Rangoon congregation is the best working church I have known in any land."

The need of a school for girls was soon felt, and the Rangoon Girls' High School was established by the Woman's Foreign Missionary Society in 1882. The government showed its good-will by donating a commodious site and $5000 toward the cost of a building, besides several hundred dollars more for furnishing. Friends in Rangoon raised a generous additional sum, so that the principal, Miss Ellen Warner, who arrived in 1881, had the satisfaction of moving the school into a handsome building worth $15,000. Within a year, a hundred girls were in attendance. Current expenses as well as property were secured on the field, and, apart from the salary of the missionary in charge, no help was received from America until 1899, when friends of Mrs. Charlotte O'Neal, Secretary of the Pacific Branch of the Woman's Foreign Missionary Society, erected a dormitory and residence now known as the Charlotte O'Neal Institute. The school has developed into a large institution, with 40 boarders, and 270 day pupils. About 50 of these are Jews or Parsees, and the rest are Eurasians. A school for Burmese girls was added in 1892. This also has prospered. In 1904, an additional building, "Shattuck Hall," was erected, and the year 1907 saw still another building, "Hagerty Home," added. Over 200 pupils are in attendance.

Sympathy for friendless and destitute orphans

led to the opening of an Orphanage and Industrial School in 1887. Friends in Rangoon came forward nobly, with gifts aggregating $5000. $1300 from America were added, and in 1889 a good property was secured. In 1897, it was deemed expedient to remove the institution to Thandang, 160 miles north of Rangoon, where conditions were not only more healthful, but more favorable to the training of such girls than in a large port city. The friendly government made a lease of a hundred acres of land for a low figure. **Orphanage**

"Beginning in the most primitive and isolated surroundings, with a bamboo hut having but one door and no windows," this institution prospered to such an extent that it outgrew a first and then a second building, and now it is housed in the "Elizabeth Pearson Hall," erected in 1907, at a cost of $21,000. The property is self-supporting, and its beneficent care has blessed hundreds of orphans for time and for eternity.

The Anglo-Vernacular Boys' School in Rangoon has also flourished. It opened January 11, 1904, with the surprising number of 75 boys, nearly all Burmese Buddhists, and two months later the number rose to 250. Bronson Hall was begun in 1907. The government pays nearly half the cost of $14,000, and $5000 of the remainder have been given by the Rev. Dr. Dillon Bronson, of Boston. The corner-stone of this building, and also the corner-stone of the new Epworth Memorial Church were laid on the same day by Bishops Thoburn and Fitzgerald, at the Annual Conference of 1907. **Schools**

Gradually the work extended beyond Rangoon. Pegu was occupied in 1893, Thongwa in 1894, and work for the Chinese was opened in 1897. The Bengal-Burma Conference was organized in 1893, but by 1901 Burma had become important enough to stand alone, and on February 2 of that year the Burma Mission Conference was organized by Bishop Warne.

The Methodist Mission is the smallest of the nine missions of that Church in southern Asia, and changes in the personnel have been so numerous that no one of the present force has been on the field more than three years. But the missionaries are full of enthusiasm for their work. Good progress has been made, considering all the circumstances, and larger development is planned, particularly among the Burmans, upon whom missionary effort has thus far made comparatively little impression, the large success having been among the other races of the country. The Mission feels, however, that it has a message for each of the various peoples of Lower Burma. The cosmopolitan character of its work is indicated by the fact that at the Annual Conference in 1907, Secretary A. B. Leonard of the Board preached to a congregation in which nine languages were spoken. "It was called a united vernacular service. The languages were English, Burmese, Telugu, Tamil, Hindustani, Chin, Karen, Kanarese, and Chinese. The sermon was translated into Burmese as it was delivered. Then interpreters who had made notes, gave it in Telugu, Tamil,

A polyglot Conference

and Chinese, so that it was given five times in all. For once in my life I spoke with tongues — the tongues of other people."

There are now nine circuits: Pegu-Sittang, Thandaung, Thongwa-Twanta, Syriam, and five in Rangoon: Burmese, Chinese, Tamil, Telegu, and English. The mission force consists of 16 missionaries, including three wives and seven single women of the Woman's Society. There are 15 schools, of which 10 are for boys and five for girls, 31 Sunday-schools, and a Christian community of 530 full members, 416 probationers, and 187 baptized children.

The S. P. G. work is older and larger than that of the other Boards mentioned. The beginnings were at Moulmein, where, in 1852, Chaplain W. T. Humphrey started among the British residents a "Burmese mission fund," which his successor, Chaplain C. S. P. Parish, increased to rupees 11,168. Interested by their reports, the Society, in 1859, appointed the Rev. T. A. Cockey a missionary, and a few months later he was joined by the Rev. A. Shears, who started a boys' school, which enrolled 100 pupils within the first year.

1860 saw the arrival of a man who was destined to have a large influence in the evangelization of Burma, Mr. J. E. Marks. He developed the boys' school so rapidly that the Bishop of Calcutta, who visited it in December, 1861, said that he had "never seen in India a more promising school or one containing better elements of success." In 1864, Mr. Marks was J. E. Marks

transferred to Rangoon. His successors carried on the work for a time, but discouragements multiplied. Chaplain Parish had baptized the first Burmese convert in 1863, but additions were few, and in 1872 it was thought wise to discontinue the station. It was reopened in 1879 by the Rev. James A. Colbeck, who found only three or four Burmese Christians, but "a considerable number" of Tamils, while the orphanage for Eurasians was still in existence.

Progress of the work

The work quickly revived. Within two years, forty converts from Buddhism had been baptized, a large school established, and a church building begun. "Seldom in the history of missions," wrote the Bishop of Rangoon, "has there been so rapid and effective a revival of lapsed labour." When Mr. Colbeck left for Mandalay in 1885, the station was well established and it has continued to flourish.

It was a chaplain also, the Rev. H. W. Crofton, who in 1858 advised the Society to open work in Rangoon, and began collecting funds for it among the British residents. When Mr. Marks came from Moulmein in 1864, he founded a school which enrolled 220 boys within nine months and which developed into the famous St. John's College. By 1892 it had 650 students, of whom 300 were boarders. All together this College has now educated wholly or in part over 15,000 boys.

St. Mary's School, founded in 1865 by Miss Cooke, is a less extensive but very important school for girls under the care of the Ladies'

Association. It was said of it in 1869 that "almost every race in Rangoon is represented in it," and the statement is equally true to-day.

From these two institutions as centres, the work was developed in various directions among Burmese, Chinese, and Tamils. In 1864, Mr. Marks, with ten of his students, visited several towns on the Irrawaddy River. This was the beginning of the S. P. G. work north of Rangoon. Schools were established at a number of places, though some of these had to be closed for want of suitable teachers and sufficient supervision by English missionaries. The Rev. and Mrs. C. H. Chard opened a boys' school at Thyet Myo in 1886, and in 1871 went there to reside, Mrs. Chard founding a girls' school.

Prome, which like the places mentioned above had also been visited by Mr. Marks in 1864, saw the beginnings of a fine girls' school in 1871, under the care of the Ladies' Association. St. Mark's Church was built in 1878, by which time both the educational and evangelistic work had developed promisingly.

Work among Karens

The spiritual receptivity of the Karens was brought to the attention of the society by Chaplain J. Young in 1862. It was not until 1873, however, that a resident missionary, the Rev. C. Warren, reached Toungoo to begin work among them. Before his lamented death in 1875, he declared that the station might prove to "be the key to one of the most flour-

ishing and extensive missions in the world." September 7, 1878, was a great day, for at that time St. Paul's Church was consecrated, four Karen teachers were ordained deacons, and 62 persons were confirmed by the Bishop of Rangoon; while in the same year a Normal and Industrial School was opened, more than half the cost being borne by the Karens themselves. A medical department was added in 1879, and in 1881 new and larger school buildings, a chapel, and clergy house were added to the equipment. A printing-press greatly extended the influence of the work. A Karen girls' school, begun in 1884, opened a door of hope to a large number of ignorant and neglected girls, and by 1888 gave promise of supplying a considerable number of village teachers and hospital nurses.

The province of Arakan had also attracted the indefatigable Mr. Marks during that memorable tour of 1864, and the good seed then sown had taken root. When Bishop Titcomb visited Akyab, there were a church, a parsonage, a government school and hospital, and by 1890 the Bishop could describe the station as "a most useful and promising work."

Mandalay

The S. P. G. station at Mandalay is another of the many stations in Burma which owe their origin to St. John's College. A Burmese prince, who had quarrelled with his father and taken refuge in Rangoon, was found by Mr. Marks in 1863 and given some Christian books. When he returned to Mandalay after his reconciliation with his father, he invited Mr. Marks to

visit him. The good missionary complied with the request in 1868. He was introduced at once to the King, upon whom he made a profound impression. Influenced partly by his high regard for Mr. Marks and partly also, as events proved, by the hope of securing some political advantages from the British government, the King gave the missionary land for church, school, and residence, and placed nine of his sons under Mr. Marks's care. The consecration of the Church of our Lord Jesus Christ, by the Bishop of Calcutta, July 30, 1873, was a notable event. Queen Victoria, who had been greatly impressed by the fact that a Buddhist King was building a Christian church, presented a baptismal font.

**Difficulties**

Political complications, however, so alienated the fickle King that he withdrew his support and warned Dr. Marks "that it would not be safe to stay longer in Mandalay." The Viceroy of India, Lord Northbrook, urged the Bishop of Calcutta to recall the missionary at once, on the ground that "his life was in danger" and "for fear of complications between the two governments." But Bishop Milman wrote to Dr. Marks, and he fairly represented the attitude of mission boards in general at such times: "I replied that it was not our custom to recall missionaries from their posts at the first appearance of danger, that you had my full permission to retire, if you thought it necessary to do so; but that while you judge it needful for your work to remain in Mandalay, I should

support you in so doing. But pray let me advise caution, etc."[1]

Mr. Marks stayed until 1875 and was not injured. Other missionaries soon reënforced the station. The violent days of King Thibaw, who succeeded to the throne on the death of his father in 1878, compelled the withdrawal of both the station and the British Residency. Mr. Marks made several efforts to get into touch with his former pupil, and if he could have succeeded, some bloody events might not have occurred; but the Prime Minister barred the way. The King afterward protested that he knew nothing about the effort, and intimated that he would have been glad to see Mr. Marks. It is interesting to note that "the Register of the Royal School at Mandalay contains a record of Thibaw from the time of his admission in 1869 to his dethronement in 1885."

Light after darkness

The station was reopened by the Rev. James A. Colbeck after the capture of Mandalay by the British in 1885. The schools were reëstablished, and within six months the number of Burmese converts rose to 75, and of schoolboys to 150. The work spread to the surrounding villages, and on Christmas Eve, 1887, Mr. Colbeck had the joy of seeing 20 men and 11 women baptized at one time. During a visit in 1889, Dr. Marks wrote: "Here in the golden apartment in which I had so often walked barefoot, and weary and anxious, waiting for hours for the appearance of one of my prince-pupils with

[1] Digest of S. P. G. Records, 649.

the joyful words, 'Caw daw moo thee,' 'The King calls you,' I now stood with my back to the throne and preached to a large and attentive congregation from the words, 'The Power of His Resurrection.'"

Archbishop Tate recognized the worth of this devoted pioneer missionary by conferring upon him in 1879 the Lambeth degree of D.D., and Bishop Titcomb spoke of him as "one of the most skilful and successful of schoolmasters who . . . has . . . learned to speak Burmese like a native, and is not only known throughout the chief part of British Burma, but is so loved and admired by the Burmese as to possess influence over them wherever he goes. . . . In many ways, I found him quite a power among them."

**Honor conferred on a missionary**

Work was begun at Shwebo in 1887. It was not long before sixteen persons were baptized, one of them being a young princess, first cousin to Thibaw. She refused to return to her home in Mandalay, and devoted herself to evangelistic work at Shwebo. The word spread to the surrounding villages, and a girls' boarding school was opened, of which the Bishop of Rangoon said in 1901, "I know of no school of a similar character in all Burma to equal it." The Rev. H. M. Stockings has labored at this station since 1889, and now has the satisfaction of seeing a beautiful stone church and other buildings and a substantial work.

Some work has also been done at Bhamo and the Andaman and Nicobar Islands, though the force

has been small. Native catechists visited many places where the missionaries themselves could not reside. "Children are taught to repeat over and over again in their own tongue short sentences on the goodness, love, and holiness of God and His mercy and lovingkindness in the gift of His Son, to be repeated hereafter in many a Nicobar hut where the blood of pigs and fowls has been sprinkled for fear of demons — sweet sounds strangely mingling with the weird, excited, and drunken utterances of Menloonas."

Results

All together, the S. P. G. now has in Burma thirty-two missionaries. The work is cosmopolitan in character, being conducted among Burmese, Tamils, Chinese, Karens, Eurasians, and Europeans. In 1877, Lower Burma, which had hitherto formed a part of the Diocese of Calcutta, was created a separate Diocese under the name of Rangoon, and its first bishop, the Rt. Rev. J. H. Titcomb, D.D., was consecrated in Westminster Abbey, with imposing ceremonies, December 27th of that year. His episcopate was brief, for ill health resulting from a fall compelled him to resign in 1881.

During those four years he laid broad foundations and saw the work well organized. His successor, the Rt. Rev. J. M. Strachan, was consecrated at Lambeth Palace Chapel in 1882. His experience of twenty-one years as a missionary in southern India gave him a rare equipment for his work in Burma. After an episcopate of twenty years, filled with good works, failing health compelled him to resign in 1902. His

death occurred May 2, 1906. "Though unable to master any of the languages of Burma, his episcopate will be memorable for his deep, fervent piety, his kindliness of manner, geniality, and benevolent liberality. He bequeathed Rs.50,000 for the diocese and Rs.10,000 to his old college, St. Augustine's, Canterbury." His successor, Bishop A. M. Knight, is carrying on the work of his predecessors with zeal and success.

**Literary Work**

The S. P. G. missionaries have not overlooked the importance of translations. The prayer-book, hymn-books, tracts, catechisms, and school-books have been translated into both Burmese and Karen; while Dr. Marks translated a part of the New Testament in 1863, the work being subsequently revised and extended by a committee of missionaries.

The Ladies' Association, organized in 1866 "for promoting the education of females in India and other heathen countries in connection with the missions of the Society for the Propagation of the Gospel," has effectively coöperated with the S. P. G. in its work in Burma, conducting the schools for girls and doing a gracious work in the homes of the people along the many lines which womanly tact and sympathy suggest. We have already referred to St. Mary's School, which now has 335 pupils, of whom 112 are boarders. At the last annual examination, eighty-six per cent passed with satisfactory grades. The All Saints Girls' School at Shwebo has 33 boarders and 50 day scholars.

The American Baptists

The oldest and largest missionary work in Burma is that of the American Baptists. Burma has a large place in their affections, for it was their first and, for a considerable time, their only foreign mission field.

Adoniram Judson

The beginnings of their missionary effort are associated with the splendid name of Adoniram Judson, their first missionary. He had intended to go to India, but the bitter opposition of the East India Company compelled the missionaries to move from place to place, and finally, to avoid forcible deportation to England, to escape on the wretched sailing vessel, *The Georgiana*, to Rangoon, Burma, where they arrived July 13, 1813. It was in this strange and unplanned way that the great Judson reached his field, and that the Baptist Church began its work in Burma. Three years of loneliness passed before any associates arrived.

There were no helps in language study, and Dr. Judson had to compile his own dictionary and grammar. But so diligently did he toil, that by 1816 he had completed a translation of the gospel of Matthew and a few tracts. Other translations were gradually added until Judson had given the Burmese a version of the Word of God and had contributed helps for its study and for the instruction of the people which have placed his name among the great constructive bibliographers of history.

The troubled state of the country frequently caused anxiety. When war with England

appeared imminent, the British traders in Rangoon hurriedly fled. Dr. Judson was away from home at the time, and indeed was supposed to have perished. Mrs. Judson's frightened associates urged her to flee with them before all were killed ; but she refused to desert her husband. The result justified the courage of the devoted wife. Storms had thwarted Judson's plans, he was unharmed, and within a week he returned in good health. Mr. and Mrs. Hough had become discouraged and soon left, but nothing could dismay Dr. and Mrs. Judson, and they stayed on alone till 1818, when Mr. and Mrs. Colman and Mr. and Mrs. Wheelock joined them. Two joyful events marked the next year, 1819. In April the first church building was opened, and June 19, six years after Judson's arrival, the first Burman was baptized. This convert, Moung Nau, was notable, not only as the first-fruit of Christianity in Burma, but as the first Buddhist to accept Christ. November 7 saw two more converts, and the first church in Burma was organized with the three Burmans and the three missionary families.

Persecution

First Baptism

The prospect was encouraging, when clouds again appeared. Wheelock sickened and sailed for home, only to commit suicide in delirium before his ship had gotten out of the Bay of Bengal. Officials and priests, who had at first despised the missionaries, became hostile as the work prospered. Intimidation quickly emptied the church. Judson and Colman went to Ava

to ask an audience with the King. He refused to see them. Mrs. Judson's health gave way and she was compelled to leave for America. Dr. Judson heroically remained at his post, a solitary man in a hostile heathen city, till Dr. Jonathan Price arrived in December, 1821. The tide of official favor now turned again. The King heard of Dr. Price's medical skill and invited him to Ava and offered him a house. Judson went with him. Mrs. Judson returned. Mr. and Mrs. Wade arrived and, with Mr. Hough, who had come back, manned Rangoon, which now had eighteen converts, while the Judsons and Price opened the work at Ava under royal patronage.

Loneliness

The Burman war

As before, the day of prosperity was short. The first Burman war with England naturally led the Burmans to hate all white men. Hough and Wade were thrown into prison. They were liberated when the British captured Rangoon, May 23, 1824, but the station was destroyed and the missionaries removed to Calcutta. Meantime, Judson and Price had been arrested at Ava, June 8, and for a year and seven months they lay in a foul native prison, chained so that they could move only with great difficulty, breathing hot, fetid air, and surrounded by the filth of native criminals of the lowest class. Their jailers gave them no food, and they would have starved if Mrs. Judson had not brought provisions to them. When her money was exhausted, she was forced to beg food like a mendicant from house to house to keep her

Judson imprisoned

husband alive, adopting native dress to lessen the probability of insult. Once thieves broke into her house and stole everything that could be carried away. Twice she was dangerously ill, once by confinement and once by spotted fever.

Heroism

But the courage of the heroic pair never faltered. "What about the prospects of the conversion of the heathen?" sneered a fellow-prisoner to Judson. "The prospects are just as bright as the promises of God," calmly replied the missionary.

His Release

At last, the captives were released through the kindly intervention of the British General Campbell, and with his devoted wife Judson went to Amherst, the British headquarters, arriving July 2, 1826. "A sadder spectacle has seldom been presented to living human beings than that which was offered to the English camp by those liberated captives. They were covered with filthy rags, they were worn to skin and bones, and their haggard countenances, sunken, wandering eyes, told but too plainly the frightful story of their long suffering, their incessant alarms, and their apprehension of a doom worse than death."

As soon as Judson was able to travel, the British asked him to return to Ava to act as interpreter for the commissioners who were negotiating peace. While he was absent, the exhausted body of Mrs. Judson succumbed, and she died, October 24, 1826, with no companions but a few natives. "So passed away one of the genuine heroines of earth. She was the first woman to

enter upon Christian labors in a purely heathen kingdom in the East, and was the heroic pioneer of those who have followed her as she followed the Lord Jesus Christ."

The victory of the British enabled Judson to continue his work under more favorable auspices. He married twice more. His second wife, to whom he was married in 1834, was Mrs. Sarah Hall Boardman, the widow of one of his former associates. She died in 1845, at St. Helena, when they were on their way home on furlough. The third wife, Emily Chubbuck, to whom he was married in the United States in 1847, survived him. It is interesting to recall that all three of these wives became famous in missionary annals as women of unusual strength and beauty of character and efficiency of missionary service. The great Judson himself, after a career of extraordinary usefulness, finally broke down in 1850, and left Burma, in the hope that a sea voyage would restore his shattered health. But within a few days he died, April 12, 1850, and his body was buried at sea. Thus pathetically ended the life of one of the world's great men, a master-builder for God. There is no grave over which a stone can be erected, but redeemed Burma will be his monument.

His death

The mission was now well established. Reënforcements were added from time to time. New stations were opened, and churches and schools multiplied.

There are two methods of developing a field, the intensive and the extensive. The former

concentrates as large a force as possible on a given area with a view to its complete evangelization within the shortest practicable period. The other distributes a force so as to occupy more countries, getting the Gospel started in each, with the expectation that it will spread. Both methods have their advantages and disadvantages, and most of the boards have adopted one method in some fields and the other in different fields. The Baptists in Burma have adopted the intensive method. They have sent more money and more missionaries to Burma than to any other single region. Their present expenditure on this one mission is now $238,000 annually, and the members of the Mission number 192. This is a larger expenditure and a larger force, in proportion to the population, than for any other mission of any board with which we are acquainted, and the proportion is increased when we remember that three-fourths of the work is among less than one-tenth of the population, the Burmans having proved less responsive to Christianity than the Karens. Already prepared for the Gospel by their traditions, the first Karen convert, baptized by Dr. Boardman at Tavoy, May 16, 1828, proved the first-fruits of a mighty harvest. This convert, Ko Tha Byu, was a remarkable man. At the time of his conversion he gave little promise of his future power. He had already attained middle life; he had no education, and indeed appeared to have rather a dull mind. When roused, however, his temper was

Character of work

Ko Tha Byu

furious. He was, however, notorious for robbery and violence, no less than thirty murders having been ascribed to him. The Holy Spirit wrought an extraordinary change in this man. He immediately gave himself wholly to Christian work, and soon wielded such an extraordinary power over his people that he became known as the Karen Apostle.

The work among the Karens was now pushed vigorously in various directions. The indefat-

Dr. Vinton

igable labors of Dr. J. H. Vinton in relieving suffering in the famine which followed the war added to receptiveness of these long-oppressed people. Baptisms multiplied. By 1852, the year of the second Burmese War, Karen Baptist churches had a membership of over 6000.

Self-support kept pace with evangelization. Karen evangelists were almost wholly supported by the Mission, but the Rev. E. L. Abbott early began to press the importance of self-support, and he was powerfully reënforced by the Rev. E. H. Beecher and Dr. Vinton. The readiness with which the Karen Christians responded proved the genuineness of their faith. By 1849, the Karen Church at Bassein voluntarily assumed self-support. The next year it formed a Home Mission Society, and this was followed in 1854 by a similar organization in Rangoon. These societies are notable in the history of missions, as they are believed to be the first organizations of native Christians for giving the Gospel to their own people.

Ko San Ye

The Ko San Ye Movement was an interesting development of this spirit. It took its name from an illiterate man who was converted in 1890, and who became a preacher of such spiritual force that he has come to be known as the Karen Moody. He founded an independent movement supported by the Karens themselves, but in friendly coöperation with the missionaries, who watched it with deep sympathy and great rejoicing, though not without anxiety at times. Ko San Ye's influence over his people became almost absolute, yet in spite of all the reverence and even adoration which were accorded him, he preserved his humility of spirit.[1]

A British official has gladly testified to the change which the Gospel has wrought in the Karens: —

Success among Karens

> "Forty years ago, they were a despised, grovelling, timid people, held in contempt by the Burmese. At the sound of the gospel message, they sprang to their feet, as a sleeping army springs to the bugle-call. The dream of hundreds of years was fulfilled; the God who had cast them off for their unfaithfulness had come back to them; they felt themselves a nation once more. Their progress since has been by leaps and bounds, all from an impetus within themselves, and with no direct help from their rulers; and they bid fair soon to outstrip their Burmese conquerors in all the arts of peace."

While the largest and most successful work continued to be done among the Karens, other races were not neglected. A general conven-

[1] Cf. "Ko San Ye, the Karen Moody and His Remarkable Work in Burma," a leaflet by the Rev. S. R. Vinton, published by the A. B. M. U.

tion of all the Baptist missionaries in Burma at Moulmein in April, 1853, decided to open work among the Burmans as opportunity offered, and the first Burman association of 1860 at Thonze and the Burma-Baptist Missionary Convention which was formerly organized at Rangoon in 1865 gave earnest attention to the spiritual needs of this numerous people. By 1885, the year of the third war with England, missions to the Burmans were being conducted at Rangoon, Moulmein, Tavoy, Bassein, Henzada, Toungoo, Shwegyin, Prome, Thonze, and Zigon; while the British annexation of Upper Burma, which followed the war, gave the missionaries an opportunity which was immediately utilized of establishing a station at Mandalay. This was soon followed by opening of work among the Burmans at Myingyan, Sandoway, Meiktila, and Pegu in Lower Burma. Pyinmana was added in 1905.

Difficulties

The work among the Burmans has proved to be much slower and more difficult than that among the other races. Inordinate pride and indolence make a combination hard to overcome. All agree with the Church of England Bishop of Calcutta, who, after a visit to Burma in 1870, wrote: "The difficulties of Buddhism are extreme. Every one, lay and clerical, speaks of them as even greater than those of Hinduism and Mohammedanism." However, the Baptist Union reported, in 1907, 3017 communicants in connection with its Burman work. The missionaries point with satisfac-

tion to the Burman Church at Moulmein, which has a membership of over 300, and which owns its excellent property, pays all its current expenses, and contributes liberally to Christian work both home and foreign.

Work among Talains

Work among the Talains began as far back as the days of Dr. Judson, who baptized the first Talain convert, Ko Myat Kyau, in 1828. The Rev. J. M. Haswell was the first missionary to learn the Talain language and to translate the New Testament. The work was conducted in connection with the Burman Church until 1901, when the Rev. and Mrs. A. C. Darrow were set apart specifically for the Talain work with headquarters at Moulmein. A church of 24 members was organized December 2, 1905, and the work has spread among many of the Talain villages near Moulmein, the present number of converts being 278.

and Shans

The Rev. Moses H. Bixby founded the work among the Shans in 1860 at Toungoo, in whose district there were about 10,000 of these people whom the civil war had driven from their own habitat. The work was conducted through native interpreters, until 1867, when the Rev. and Mrs. J. N. Cushing and Miss Gage arrived and began to study the Shan language. Dr. Cushing made several expeditions into Shan territory in 1869, pushing his trip as far as Keng-tung. In 1876, work among the Shans was opened in Bhamo. In 1890, stations were opened at Hsipaw and

Mongnai; in 1893, at Namkham; and in 1901, at Keng-tung. The Baptists now report 6342 communicants among the Shans, 6100 of these being in the Keng-tung field.

First Convert

The first convert among the Chins was "a poor, disfigured, tattooed woman," who was led to the Saviour by a Burman Christian woman, and was baptized by Dr. Mason at Tavoy in 1837. It was not until 1852 that she was joined by another Chin woman; but by 1858 there were fifteen Chins connected with the Church at Prome. Mrs. B. C. Thomas took a special interest in them, and with some of them for helpers started a school and began evangelistic work among the Chins of Henzada and Sandoway. Later, a station was opened at Thayetmyo. In 1899, the Rev. and Mrs. A. E. Carson made the long and toilsome journey up the Chindwin River and through the wild mountain region to Haka. They found the natives "filthy beyond imagination, given to awful drunken revelries, having strange and weird ceremonies, indulging in tribal feuds at frequent intervals, and dwelling in darkness which could be felt." It was a peculiarly lonely and trying field, but the missionaries stuck to their posts, save when illness compelled them to leave temporarily, and Haka has now become the centre of a small but encouraging work. The number of Chin converts in connection with the Baptist Mission is now 776.

The Kachins attracted the attention of Dr.

The Kachins

Kincaid as far back as 1837; but his effort to reach these turbulent barbarians in their mountain fastnesses ended at Bhamo, where he was seized and forced to return. Two missionaries of the China Inland Mission, in 1876, succeeded in reaching the Kachins and in doing some work among them in connection with their mission to the Chinese, and in 1877 the Rev. J. Lyon and the Rev. J. A. Freiday were sent out by the Baptist Union for this work. Mr. Lyon died of quick consumption within a short time after his arrival; but before the year 1878 ended, the Rev. and Mrs. W. H. Roberts had come to take the vacant place. Establishing their residence at Bhamo, Mr. Roberts made many itinerating journeys into the hills, and his account of them forms an interesting leaflet.[1] The experiences of the missionaries among the Kachins abounded in incidents of hardship, privation, and sorrow. The health of both Mr. and Mrs. Roberts was wrecked, the latter dying, and the former being obliged to return to America, though he was able about a year later to go back to his work. Undismayed, successors took their places. In 1893, the Rev. George J. Geis started a station at Myitkyina, which has now become well equipped. There are schools for the Kachins at Bhamo, in two of the Christian villages and in six of the mountain villages. "Mr. Roberts, who through darkness and difficulty as well as in the brighter

[1] "Pioneering among the Kachins," published by the A. B. M. U.

days of its history, has stood by the Kachin Mission, feels profoundly grateful for what has been wrought in the lives of these people."

We have already referred to the Telugus and Tamils who came to Burma from India. The Rev. and Mrs. W. F. Armstrong were set apart for work among them in 1894. Rangoon, Moulmein, Bassein, and Mandalay are the chief centres of this work. There are two large schools, one at Rangoon and one at Moulmein, which have taught all together about 5000 pupils since their establishment.

English Work

Baptist work among the English-speaking people of Burma, who include a very large number of Eurasians, is conducted at Rangoon, Moulmein, and Mandalay. There are good churches in each of these cities, Immanuel Baptist Church in Rangoon being particularly large and well organized. Many Eurasian children attend the Rangoon Baptist College, and in Moulmein there is a high school for Eurasians in charge of three devoted women. Comparatively little has been done among the Chinese in Burma, but there is a Chinese Baptist congregation in Rangoon under the care of a native pastor.

All together, the Baptist Missionary Union reports (1907) 29 stations, 192 foreign missionaries, of whom 79 are men, 1909 native workers, 58,642 communicants, 843 organized churches, of which 679 are wholly self-supporting, and 691 schools of various grades, of which 548 are self-supporting. The number of self-

supporting churches and schools eloquently testifies to the genuineness of the native Christians as well as to the wisdom of the missionaries. In one district among the Karens, the 13,000 Christians raised last year 73,823 rupees for the full cost of their pastors, evangelists, teachers, and students, gave 6450 rupees to their home missionary society, and supported two workers among the Kachins, and within recent years they have raised 100,000 rupees to endow their church. Results

The Baptist Union and its missionaries early realized that their work would require not only a large number of ordinary schools, but some institutions of higher grade for the training of native pastors and helpers and teachers. A Burman Theological Seminary was therefore founded at Moulmein in 1838 by the Rev. Dr. E. A. Stevens. The Seminary was moved to Rangoon in 1862, and its scope widened so as to include students of other races. It was soon seen that the Karen work would require such an exceptionally large number of native preachers as to justify a separate theological seminary for them, and one was established at Moulmein in 1845 by the Rev. Dr. J. G. Binney. It was afterwards found, however, that Rangoon was a better centre for this institution as well as for the Burman Seminary, and so it also was removed to the metropolis. These theological seminaries have come to be indispensable parts of the Baptist movement in Burma. They are beautifully located at Insein, a suburb School Work

of Rangoon. They have good faculties both foreign and native, and a curriculum which gives an admirable training to the young men who are to go out as preachers of Christ among their own people. The Burman Seminary now reports 31 students, and the Karen, 138.

College

The year 1872 saw the beginnings, also by Dr. Binney, of Rangoon Baptist College, an institution which has become a power for Christian education. Under the Rev. C. H. Carpenter, who became president in 1873, an excellent property was secured. His successors in the presidency extended the work and equipment, until the Rev. Dr. J. N. Cushing, who presided over the institution from 1892 until his death in 1905, developed the curriculum from that of a high school to that of a full college in affiliation with Calcutta University. The College now reports 1060 students, and its graduates are to be found in positions of leadership all over Lower Burma. The new building, "Cushing Hall," now about completed, is to cost $60,000, of which the government furnishes one-half.

Medical Work

The Baptist Union has not attempted medical work in Lower Burma, as there are civil hospitals and the usual staff of physicians and surgeons in connection with the government service; but medical missionaries have been appointed to the more isolated stations in the north. The Union now reports thirteen physicians, three hospitals, and seven dispensaries, which all together treated last year 13,697 patients.

In nearly all the work of the Baptists in Burma, the Woman's Baptist Foreign Missionary Society has effectively coöperated. The Society sent out the first medical missionary to Burma, Miss Ellen E. Mitchell, M.D., who, after twenty-one years of devoted service, died at Moulmein in 1901. We have already referred to the heroic and self-sacrificing labors of the first Mrs. Judson, and much might be said of many other missionary wives and of the considerable number of single women who have labored in Burma, many of whom have been supported by the Woman's Society.

An interesting pamphlet entitled "Retrospect," published by the Woman's Society, describes 23 boarding and high schools in Burma which have been either founded or are maintained by the Society, and this list does not include a considerable number of village schools. The Kemendine School in a suburb of Rangoon, three and a half miles from the city, has a fine campus of eight acres with two large school buildings and a residence for the missionary teachers, besides the usual outbuildings. The Pegu High School, also at Rangoon, was established by Mr. and Mrs. Vinton during the revival in the fifties, and the present building is appropriately called the Vinton Memorial. The Burman Woman's Bible School at Rangoon, founded in 1893 by Miss Ranney and Miss Phinney, has a good building at Insein, and enrolls several students from other races as well as the Burman. The Karen Woman's Bible School, founded at Thaton

Woman's Work

by Miss E. Lawrence and moved to Rangoon in 1897, is also doing excellent work. At Moulmein one finds the Morton Lane Boarding School for Burmese girls, the Burmese Boys' School, and the English Girls' High School. Both at Rangoon and Moulmein, the visitor should not fail to see the kindergartens which are conducted by the missionaries of the Woman's Society, while many of the other Baptist stations in Burma have schools which are doing an excellent work, the Burman Boys' High School at Mandalay reporting 300 pupils. The Baptist Union testifies that the women "have now so extended their sphere of influence that a large part of the school work of the Missionary Union has passed to their care, and their many representatives are rendering a service, than which none is acknowledged to be more strongly evangelistic, or more influential in the making of the character of the people of Burma. Some of these women have been called upon at times to stand alone in stations where there were no men, and in such trying situations have rendered a service to the Union of unquestioned importance, their wisdom and perseverance having been exceeded only by their patience in assuming responsibilities far heavier than they should ever have been called upon to bear."

Printing-press

The printing-press came to Burma with Felix Carey, and after many vicissitudes developed into the great institution now known as the American Baptist Mission Press of Rangoon. It has published the Bible complete in Judson's trans-

lation of Burman, 1840, Mason's Sgaw-Karen, 1853, Brayton's Pwo-Karen, 1883, and Cushing's Shan, 1891, besides several editions of the New Testament and innumerable portions and parts of the Bible in four other dialects. Many books and countless tracts have been issued, and two religious papers of considerable circulation are regularly printed, *The Religious Herald* in Burma, founded in 1842, and *The Morning Star* in Karen, founded in 1843.

With the efficient government, security for life and property, good roads, railways, and telegraphs, which British rule brings, the openness of the whole country to missionary work, the broad and deep foundations that have been laid by the devoted missionaries of pioneer days, the well-established churches and institutions, and a large and rapidly growing native church, the outlook for the evangelization of Burma is most encouraging. Serious obstacles still exist, but if the faith and courage of the immortal Judsons animate their successors of to-day, these obstacles will be overcome, and all Burma shall know the Lord. **Prospects**

MAP OF
KOREA
Based on Korean Maps, and Japanese, American and European Surveys.
SCALE OF MILES
Railways
Proposed Railways
Submarine Cables
Telegraph Connections in addition to those along Railways
Mission Stations
Revised to January, 1908.
DRAWN FOR THE MISSIONARY REVIEW OF THE WORLD
128 Longitude East from 130 Greenwich
MANCHURIA
SHING KING OR LIAO TUNG
HAI-LAN OR HANDO NEUTRAL ZONE
Shan-yan or Ever-White Mts.
Paik-tu San (White-head Mt.)
SIBERIA
JAPAN SEA
YELLOW SEA
KOREA STRAIT
KOREA ARCHIPELAGO
SEOUL
Pyeng-yang
Won-san
Fusan
Chemulpo
Song-do
Tai-ku
Mok-po
Kun-san
Hamheung
Song-Chin
Syen-Chun
To Vladivostok
TSUSHIMA (TWIN IS.)
SIR JAMES HALL GROUP
PRINCE IMPERIAL ARCH.
LINDSEY I.
AMHERST I.
MERIN I.

KOREA

# CHAPTER VII

# KOREA

## THE COUNTRY

Korea projects from the northeastern part of Asia as Florida projects from the southern part of the United States, though Korea is larger than Florida, estimates of its area varying from 82,000 to 92,000 square miles. It is therefore nearly as large as New York and Pennsylvania combined. It is 660 miles long, 150 wide, and has a coast-line 1740 miles in extent. **Area**

The eastern side is rather precipitous and has a small tide, only about two feet. The west coast slopes more gradually and the tide sometimes reaches thirty-eight feet. There are several harbors, chief among which are Wonsan (sometimes spelled Gensan), on the northeast coast, Masampo and Fusan at the southern end of the peninsula, and Chemulpo, Chinampo, and Yong-ampo on the west coast. Many islands border the southwest coast, and the channel between them is so tortuous and so inadequately charted that navigation in bad weather is hazardous. **Coast**

Lying between the thirty-fourth and forty-third parallels, the climate is that of the north temperate zone. A range of mountains runs irregularly the entire length of the peninsula, **Mountains**

with outflanking ridges of varying height. The range is not lofty, few peaks reaching an altitude of 5000 feet. In the north, however, Mt. Paik-to-san (Ever White Head Peak) attains 8000 feet. It is, therefore, a famous mountain in Korea, and is regarded as sacred. It is an extinct volcano, and the crater is filled with water, forming a lake of great beauty and of unknown depth. Celebrated also are the Diamond Mountains in the province of Kang-wen.[1]

The general surface of the country is much diversified. Korea is a land of mountains and valleys and streams, though there are few important rivers. The Noctong River in the south, the Han River in the centre, the Tatong in the north, the Tumen on the north-eastern frontier, and the Yalu on the north-western are the chief streams. The soil of the valleys is rich. Rice and beans, the staple food of the Koreans, are grown almost everywhere.

Soil and Scenery

The thrift of the Chinese or Japanese or the pressure of a larger population could bring under cultivation many large areas which now lie idle, for of the 7,000,000 acres that could easily be tilled, only 3,185,000 are under cultivation.

North of Pyeng Yang, the scenery becomes even more striking than it is in the central and southern parts of the country. The mountains are higher and the valleys narrower. Some of the villages are of Alpine picturesqueness.

[1] Cf. description by Mrs. Isabella Bird Bishop in "Korea and Her Neighbors."

Kwallondong, for example, nestles in a gorge that would make it famous if it were more accessible, while Kwen Myen lies cosily in one of the most lovely valleys in the world.

## THE PEOPLE

The population is estimated to be 12,000,000. People

The most prominent cities are: Seoul, the capital, on the Han River, 26 miles from the coast, population 250,000 (all figures are estimates); Song-do, 50 miles northwest of Seoul, the capital in the preceding dynasty, population over 60,000; Pyeng Yang, on the Ta-tong River, 50 miles from the sea, an ancient capital of historic fame, next to Seoul in present importance, population about 60,000; Chemulpo, the western gateway and port of Seoul, population 15,000; Fusan, the southern gateway, population 25,000; Taiku, 100 miles north of Fusan, population 50,000; Won-san, the northeastern gateway, with a particularly fine harbor, population 15,000; Eui-ju, the northwestern gateway, on the Yalu River, population 25,000. Small cities and market towns with populations ranging from 5000 to 12,000 each are numerous, and villages are innumerable, the rural population not being scattered on farms as in England and America, but being segregated in hamlets for protection and companionship.

The language differs from both the Japanese and Chinese, though the written characters chiefly used by the higher classes are Chinese.

Language

A different dialect is used by the common people. Formerly, this was held in contempt and was never used in writing. The missionaries have done much to give new dignity to this native dialect. They have translated the New Testament and many books, prepared grammars and dictionaries, and are fast rehabilitating the language in some such way as Luther's translation of the Bible exalted the native German and as Wiclif's translation inaugurated a new era for English. Official papers are now usually published in Chinese, Korean, and Japanese.

Race

The people of Korea are often characterized as weak. It must be admitted that they lack the energy and ambition of the Japanese and the industry and persistence of the Chinese. But it should be remembered that for many centuries their position has been unfavorable to the development of strength and character. A comparatively small nation, hemmed in between warlike Japan and mighty China, the Land of the Morning Calm was doomed from the outset to be a tributary state. The Koreans have become so accustomed to being pulled and hauled by contending masters, have been treated so unjustly by those who dominated them and so ground down into utter poverty by the greed and cruelty of their own magistrates, that they have come to accept subjugation and poverty as the natural concomitants of their life. It is not suprising, therefore, that the superior power of neighboring nations has

taught the Koreans dependence, that the exactions of tax-gatherers have fostered deceit, and that the certainty that the results of toil could not be enjoyed has begotten indolence.

Poverty

The general poverty appears in the architecture. A country merchant in America lives in a better house than the Emperor of Korea, while hundreds of stables at home are more attractive than the official residence of a provincial governor. The buildings are not only plain, but usually dilapidated. It seldom occurs to a Korean to make repairs, and so on every side and even in palaces and temples one sees crumbling walls and dirty courtyards.

Filthiness

The most trying characteristic of the people to a foreigner is their filthiness. The higher classes and the mission converts are clean, but the common people are as a whole unspeakably dirty. Garbage and offal are thrown on the ground and left to rot under the hot sun. Open ditches in the principal streets become choked with filth. Beside the average house is a tiny open trench into which all slops are cast. The trench ends a few feet from the house, and the filth seeps into the soil, often near the wells from which the drinking water is drawn. In the hot, wet months of July and August, a Korean city becomes a steaming cesspool. Accordingly, dysentery, cholera, typhus and typhoid fevers, and kindred diseases rage at frequent intervals. The Japanese are energetically grappling with the problem of sani-

tation, and have made marked improvements, particularly in the capital. But it will be a long time before the peasant Korean will be decently clean, except under compulsion.

Position of Women

The position of woman is, of course, distinctly Asiatic. Her marriage is arranged without consulting her. There is no family life, as we understand the term. "A Korean regards his wife as far beneath him. He rarely consults her on anything serious, and though living under the same roof, one may say that husband and wife are widely separated. The female apartments among the higher classes resemble, in most respects, the zenanas of India." "'What is woman in Korea!" bitterly exclaimed a woman to a missionary who was urging her to send her daughter to school. "After the dogs and pigs were made, there was nothing left to be done, so woman was created — lowest of the low!"

Dress

The dress of the Korean is so distinctive that there is no possibility of mistaking him, no matter how many other nationalities may be represented about him. His garments are white and his hat of black thread or horsehair has a broad brim, a small round crown, and is tied under his chin. Not only does his dress indicate his nationality, but it plainly tells a number of interesting things about him. If the hat is white, he is betrothed. If a thin white cloth covers his nose and mouth, he is in mourning. If he wears his hair done up in a topknot, he is married.

Topknot

This topknot is one of the most curious customs in Korea. It is as characteristic as the queue in China, and more significant, for it originated, not as a badge of submission to a conqueror, but as an expression of a people's most ancient and venerated beliefs.

When, after their murder of the Queen, the Japanese directed that the topknot should be cut off, excitement and consternation were unparalleled. The Koreans submitted with little or no protest to many other changes that would have aroused an Anglo-Saxon people; but when their topknot was touched, the anger of this peaceable race flamed up. The capital began to suffer for want of supplies. Business was paralyzed. The Japanese régime was brief and the order was soon rescinded. Now that the Japanese are again in control, they are renewing their efforts to abolish the topknot. No order has been issued, but the new Emperor, the Crown Prince, and several members of the court were induced to cut off their topknots at the time of the coronation, August 27, 1907; and under royal example and the known wishes of their rulers, the days of this notable native custom appear to be passing with the bound feet of Chinese women.

Physique

Physically, the average Korean is strong and well developed. His personal courage is good, as he has repeatedly shown in his former wars with the Japanese; though his lack of organization and competent leadership and his ignorance of the weapons and methods of modern

warfare make him helpless before the Japanese of to-day. Intellectually, he is quite the equal of either the Japanese or the Chinese. He develops quickly under education. By common consent, the best address at the International Student Federation in 1906 in Tokyo, where all the leading races of Asia were represented, was made by a Korean.

Friendliness

The people are naturally kindly and peaceable. We had some opportunity to test their feeling, for we made a long journey through the interior in chairs, on ponies, and afoot. We ate in native huts and slept in native inns, with our luggage and supplies piled in the open courtyard. The people manifested great curiosity, following us in crowds. They had seen a few foreign men, but a white woman was rare, and aroused as much excitement as a circus in an American town. The Korean women thronged about Mrs. Brown, feeling of her shoes and dress, trying on her hat, asking her to undo her hair, endeavoring to take off her wedding ring, and rubbing her cheek to see whether her complexion would come off, all the while excitedly jabbering and laughing at so strange an object. Privacy was impossible, and she was obliged not only to eat but to retire at night and to dress in the morning with the inquisitive eyes of Korean women at every chink. If there were none, the oiled paper on the windows was broken and the space quickly filled with the tousled heads of the curious. This, of course, is the experience

Our experience

of every woman missionary who goes among the villages.

But not once was the slightest insolence shown, and not a penny's worth was stolen. Everywhere we were treated with a kindly hospitality which quite won our hearts. There were indeed a few places where it was difficult to purchase supplies; but as a rule the best that a village afforded was gladly placed at our disposal, and in several places the people refused to receive any compensation. The invariable salutation was a smiling inquiry: "Have you come in peace?" And when we left, the people would escort us some distance on our way, and then politely bid us good-by with the words: "May you go in the peace of God!" It need hardly be said that these were usually Christians; but we saw multitudes who were not, and while the heathen were more unkempt than the Christians, they, too, were invariably kind. He must be a hard-hearted man who could not love such a people and long to help them to higher levels of thought and life. With a good government, a fair chance, and a Christian basis of morals, the Koreans would develop into a fine race.

Among a dozen millions of people there are of course some turbulent elements, while the most patient will sometimes turn upon their oppressors. The Tong-haks represent both classes. Some of the members of this famous society are mere robbers; but many are men who have been goaded to desperation by wrong

Revolutions

and oppression. Revolutionary outbreaks have often occurred, and occasionally they have reached formidable proportions, as in the great uprising of 1894. There is much in the Tong-hak movement to stir the interest of the student. It began, like the Tai-ping Rebellion in China, as a religious reformation. Its founder, Choi Chei Ou, who had seen something of the Roman Catholic missionaries and had vaguely grasped some of their teachings, alleged that he had a vision in 1859, at his home in Kyeng Chu, in southern Korea. He forthwith proclaimed a new faith which was to include the best elements of Confucianism, Buddhism, Taoism, and Romanism, and which he called Tong-hak or Eastern Learning. Followers multiplied. Persecution naturally followed. Loyal at first to the dynasty, the hostility of the government and the sorrows of the people developed the Tong-haks, like the Tai-pings in China, into revolutionaries. With all their errors, the Tong-haks represent the blind but earnest groping of Korea after better things. Since the coming of the Japanese, this element of the population has received large accessions from patriotic Koreans who resent the domination of their new rulers.

Choi Chei Ou

## RELIGION

Religion

The traveller who comes to Korea from either Japan or China will be struck with the absence of those outward manifestations of religious observance which are so numerous in other

lands. "Indeed the visitor at first fails to see any visible signs of religious life among the people, and he is apt to jump to the conclusion that here is a people without a religion, a conclusion both hasty and unwarranted." A closer study will show that while there is no outwardly established religion with its temples and prescribed observances, there are religious customs which have great power over the lives of the people. Indeed Korea may be said to have three religions.

**Buddhism**

Buddhism has only a nominal hold. It entered Korea from China as far back as 371 A.D., and at one time attained great influence. But, like the Jesuits in some European countries, fondness for political intrigue resulted in overthrow. The priests made themselves so much disliked and feared that for more than 500 years they were forbidden to enter the capital. Not till a short time ago was this prohibition repealed. To-day the priests can often be seen outside the walls, but they appear to have but a small following, and they look dejected and dirty.

**Confucianism.**

Confucianism is also a religion in Korea, though, as in China, it is really not a religion in the strict sense of the term. Ancestral worship prevails very generally, and it may, therefore, be classed among the religions of the country. A well-to-do Korean usually has a small separate building behind his house where he keeps his ancestral tablets.

Shamanism is the dominant faith, or rather

Shamanism the dominant superstition. It peoples air, earth, and water with evil spirits, and leads the terrified people to adopt all sorts of expedients to propitiate or outwit the angry demons. Near almost every house may be found a small stake driven into the ground, the exposed part being wrapped with straw and topped with a bit of white paper, on which some words of alleged mystical power have been inscribed. The object of this stake is to keep the god of the site in good humor.

Many a time, as we travelled in the interior, we saw by the wayside a tree about whose trunk were piles of stones and from whose branches were fluttering bits of colored rags. We learned on inquiring that the poor people imagined that an evil spirit inhabited the tree. The spirit was, however, believed to be curious as well as malignant, and so to divert his attention the traveller would toss a stone about the base of the tree, or tear a strip from his garment and fasten it to a limb; and while the curious demon was examining the stone or rag, the frightened Korean would dodge past. Hill-

Shrines tops have shrines, — small, dilapidated buildings containing images or paper pictures of mythical beings. The ridge-poles of public buildings and of city gates are usually adorned with queer, misshapen figures which are believed to be a protection to the occupants of the building or the dwellers in the city.

Almost every object in nature is supposed to be animated by a demon and almost every sound

in the air to be caused by one. Pain means that a demon has gotten into the body, and the method of treatment is to kill the demon that is causing it. Officers of exalted rank call in blind sorcerers to perform magical ceremonies over a sick or injured member of the family, or to select a lucky day for the marriage of a son or a daughter. No right-minded person will ridicule this superstition. Rather will he be deeply moved by its pathos and often by its tragedy.

Sorcery

## THE EMPEROR, THE GOVERNMENT, AND THE JAPANESE

Government

The Emperor boasts a lineage which many a more powerful monarch night envy, for the Yi dynasty, to which he belongs, ascended the throne in 1392. He is the thirty-first in direct line of succession from the founder of the dynasty, and ascended the throne in 1907. The circumstances of his accession were inglorious.

Recent War

The limits of this little volume do not permit a discussion of the Russo-Japanese War in its relation to Korea. Suffice it here that Korea's weakness and its position in the Far East rendered its subjugation by some foreign power inevitable. The only question was: "Under which King, Bezonian" — Russia's or Japan's? The latter won, and therefore her first act was to occupy Korea.

The Emperor at that time, Yi Heni, who had ruled since 1864, was naturally restive under the domination of the Japanese. A man of flabby will and helpless incompetence as a ruler,

he was nevertheless not destitute of royal pride, and he would not have been human if he had not felt aggrieved when he was despoiled of his power. He hated the Japanese, partly because he regarded them as hereditary enemies, and partly because they were less disposed than the Russians to flatter him and to supply his financial necessities. Failing to recognize the hopelessness of his situation, he made his palace a centre of intrigue against the Japanese. He was too helpless to do anything that could seriously affect their plans, but he could do quite enough to irritate the Japanese in a hundred ways which Oriental duplicity so well understands.

Korean Diplomacy

The limit of Japanese patience was reached when, in the spring of 1907, the Emperor sent a delegation to the International Conference at The Hague, to urge the interference of Western nations. There was something pathetic in the appearance of the forlorn but patriotic Koreans pleading for a lost cause, for of course The Hague Commissioners could not receive them. The Japanese were naturally furious. The Korean Emperor denied that he was responsible for the delegation, but no one believed him.

July 18, the Korean Cabinet Ministers waited upon his Majesty and humbly but firmly represented to him the serious dangers to which he was exposing his country by his continued opposition to the Japanese, and advised him to abdicate. The Emperor listened with mingled rage and consternation; but after long and

stormy conferences with them and his Elder Statesmen, the crushed and humiliated monarch tremblingly affixed his signature to an imperial decree announcing the transfer of the throne to the Crown Prince.

There was an immediate storm of protest from patriotic Koreans. Mobs surrounded the palace, and for a time it looked as if there would be serious trouble. But the Japanese troops were ready, and gradually the tumult subsided, though many of the people remained sullen.

Japan's Attitude

Of course the Japanese virtuously announced that they had nothing whatever to do with the Emperor's abdication, that the step had been taken solely on the advice of wise and patriotic Koreans who had become firmly convinced that the retirement of the Emperor was necessary in the interests of the people themselves, that the Japanese would have preferred to have the old Emperor remain on the throne, etc. Of course, also, no one with intelligence enough to be out of a kindergarten doubts that the Japanese virtually deposed the troublesome old Emperor. Those Korean Ministers never would have taken such a step if they had not supposed that it would be pleasing to the Japanese; and if they had been mistaken, the Japanese would have stopped them in a hurry. We need not waste sympathy, however, on the old Emperor. He deserved all he got, and more.

A great deal has been said about Japan's disregard of treaty rights in this matter; but the Japanese defend themselves by saying that

they did not violate any treaty, as they left the throne in the hands of the Korean royal family, simply anticipating by a few years the transfer from father to son. However this may be, the Japanese lost no time in putting themselves into such relations with the situation that the new Emperor would be even more helpless than his royal father. July 24, Yi Wan-yong, an able and well-educated, but notoriously corrupt and easily bribed, official, acting by authority of the Emperor and Marquis Ito, signed an agreement at the Japanese Residency which declared that "the Government of Korea shall follow the directions of the Resident General" in enacting laws, appointing and dismissing officials, and administering reforms.

The Japanese are now reorganizing every department in accordance with their own ideas. Roads and railways are being constructed, telegraphs, telephones, waterworks, banks, and post-offices established, the currency reformed, courts reorganized, and sanitary measures enforced.

Whether the Japanese are brutally unjust in their dealings with the Koreans is a hotly disputed question into which we have not space to enter at length.[1] Undoubtedly the con-

[1] For the pro-Japanese view, cf. "With Marquis Ito in Korea," by Professor George T. Ladd; for the anti-Japanese view, cf. "Japan; An Experiment," by Professor Homer B. Hulbert and "The Unveiled East," by F. A. McKenzie.

duct of the Japanese has been characterized by both good and evil. There never was a worse Augean stable to be cleansed than they found in the Land of the Morning Calm, and the situation required decisive measures. Corrupt officials of course hoped for the triumph of the Russians, for Russia in Korea meant abundance of foreign gold, the continuance of profligacy, misgovernment, and filth, and, in general, the policy of *laissez-faire*.

Reforms

The Japanese, on the other hand, are reformers in Korea. They do not always act according to Occidental altruistic ideas. They are Orientals, their moral standards are low, and their methods often ruthless. But they insist on efficient government. The common people are resentful because the Japanese compel them to work on the roads, docks, railways, and other public improvements. The Japanese usually pay something for what they take, but the Korean interpreter or magistrate steals some or all of the money, so that the people get little. Besides, the indolent Korean does not like to be hustled, and his resentment bursts into fury when he is forced to clean his filthy alleys and adopt ordinary sanitary precautions.

Reconstruction

Such a process of reconstruction almost inevitably involves more or less irritation and many individual cases of hardship. There are grave reasons for believing that the Japanese are making the process needlessly trying to the helpless natives. Many of the Japanese who poured into Korea after the war were greedy

and unscrupulous adventurers, and their treatment of the Koreans was brutal and oppressive. Instances of outrage have been numerous. There are now more than 100,000 Japanese in Korea, and their attitude toward the natives is, as a rule, contemptuous or worse. Marquis Ito, however, declares that he is endeavoring to put a stop to this and that he will govern Korea for the benefit of the Koreans.

Whatever may be thought of the justice of Japanese methods, the outcome will probably be the improvement of Korea. At any rate, the new era cannot possibly be worse than the old. Meantime, Americans, who are in a position to know wherein the Japanese are in the wrong, have the undoubted right to criticise, and if their criticisms are temperate and constructive, they may help materially in securing just treatment for the helpless natives. But the foreigner who indiscriminately denounces the Japanese may discreetly remember that the alleged Christian nations have not set Japan a very good example in dealing with subject races. To say nothing of French misrule in Madagascar and Spanish in Cuba and the Philippines, is any American proud of his country's treatment of the Indians for 200 years after the white man came? Can any Northern man think without shame of the "carpet-bag" days which followed the Civil War in the South? As for the Philippines, while the Executive Department of our government has done admirably, Congress has been deaf to all

appeals for some laws which are imperatively required not only by justice but by humanity. Can we reasonably expect the non-Christian Japanese to do better by the Koreans than Christian nations have done by their conquered peoples? We are not excusing the Japanese; we are simply reminding ourselves of the magnitude and difficulty of their task and of our unfitness to be unduly censorious in judging them.

## MISSIONARY WORK

Missions

The Protestant churches of America have large interests in Korea. The first missionary visitor was a Scotchman, the Rev. John Ross, of Manchuria, who in 1873 made a tour across the border into northern Korea and studied its language to such effect that he was subsequently able to translate the New Testament into Korean. Permanent mission work did not begin till the treaty of May 22, 1883, had brought Korea to the attention of the outside world and set the door ajar. Then far-seeing men in the United States began to consider the new opportunity and to plan for the outreach to the people whose need was so apparent. In February, 1884, Mr. D. W. McWilliams of Brooklyn, N.Y., offered the Presbyterian Board $5000, for this purpose, out of the sum received by him from the estate of Mr. Frederick Marquand. There were the usual objections to opening new work when the old was ill equipped; but God was plainly leading, the

Pioneers

gift was accepted, and a cable sped to Shanghai bearing the single word "Korea." Except for the efforts of the Scotchman on the northern border already noted, "this cablegram was the first voice from Protestant Christendom to molest the age-old heathenism of Korea. It was destined to wake the echoes from end to end of the kingdom." That message meant that a young physician and his

Dr. Allen

wife, Dr. and Mrs. H. N. Allen, who were waiting in Shanghai, were to go at once to Korea as the ambassadors of the Gospel of Christ. Dr. Allen promptly sailed, and reached Seoul September 20, 1884, Mrs. Allen joining him a few months later.

They met a hostile reception, and it is doubtful whether Dr. Allen could have remained if the American Minister, General Lucius H. Foote, had not appointed him surgeon to the Legation. December 4, a banquet was given at the palace to celebrate the opening of the first Korean post-office. A revolutionary, Kim Ok Kiun, took advantage

Violence

of the opportunity. In the tumult, several high officers were assassinated, and Prince Min Yong Ik, a nephew of the King, was badly wounded. Days of violence followed. The Japanese Legation, the post-office, the residences of foreigners were looted, and on the tenth, the American Minister, the British and German Consuls-General, and all the other foreigners in Seoul, except Dr. and Mrs. Allen, fled to Chemulpo. The heroic missionary and

his wife stood at their posts. Dr. Allen wrote: "We couldn't if we would and we wouldn't if we could. I came to do just such work. I can't leave these wounded people. . . . We shall live in the Legation with the old flag flying and trust the kind Father to care for us."

Victory for Medical Missions

Nor did the missionary shut himself up in the empty Legation. He bravely made his way to the palace and offered to help the wounded. He found thirteen native physicians about to pour boiling wax into the gaping wounds of the Prince. By the exercise of tact, he succeeded in getting an opportunity to dress the wounds. To the surprise of every one, the Prince recovered, and Dr. Allen became the most famous man in the capital. The grateful King became his friend, and February 25, 1885, a government hospital was opened under royal patronage, with the missionary in full charge. The King himself named it Hoy Min So, the House of Civilized Virtue. The 40 beds were quickly filled, and within the first year 10,000 patients were treated.

In this beneficent way, mission work obtained a foothold. April 5, 1885, the first resident ordained missionary arrived, the Rev. H. G. Underwood, also a Presbyterian, who speedily became a tower of strength to the infant mission. June 21, J. W. Heron, M.D., was added to the little company.

Meantime, the Methodists were also planning missionary work in Korea. Their atten-

The Methodist Church

tion was first directed to the country by the Rev. John F. Goucher, D.D., president of the Woman's College, Baltimore, who, during a trip across the continent in 1883, met the first Korean Embassy on its way to Washington. He formed a pleasant personal acquaintance with Prince Min Yong Ik, and invited him and several of his official associates to visit his home in Baltimore. He was so much interested that he wrote to the Rev. Robert S. Maclay, D.D., superintendent of the Methodist Mission in Japan, suggesting that he visit Korea and report upon its possibilities as a mission field. Dr. and Mrs. Maclay made the desired visit in June, 1884, and sent back such a favorable report that Dr. Goucher was confirmed in his first impressions as to the importance of the field. He had already offered the Missionary Society of the Methodist Church $2000 for the opening of this work. To this sum the Board added $2000, and in the latter part of the year 1884, the Rev. H. G. Appenzeller, William B. Scranton, M.D., and his mother, Mrs. M. F. Scranton, who was to do such a great work for the women and girls in connection with the Ewa school, were appointed the first Methodist missionaries to Korea. They were delayed by the December revolution, but Mr. Appenzeller arrived at Chemulpo Easter Sunday, April 5, 1885, and Dr. Scranton the third of the following May. Both men developed qualities of leadership and soon became influential.

July 5, 1886, three American school teachers, Messrs. Homer B. Hulbert, Dalzell A. Bunker, and George W. Gilmore, arrived, sent out by the American government at the request of the King to establish an English school. With them came a trained nurse and medical student, a Presbyterian, Miss Annie Ellers, who soon became physician to the Queen and swung the door of royal favor more widely open. After her marriage to Mr. Bunker, who joined the Methodist Mission, she was succeeded by Miss Lillias Horton, M.D., now Mrs. Underwood, who arrived in 1888, and by her skill and tact gained great influence at the palace. Annie Ellers

But for several years progress was very slow. The missionaries were endeavoring to communicate totally new ideas to a people who had been made sodden and apathetic by an inheritance of centuries of the rankest heathenism. It is difficult for us, who were born and bred in a Christian land and who have been familiar with the Gospel from our infancy, to understand how difficult it is for the Oriental mind to grasp the new conceptions which Christianity inculcates. We need to remember that our own ancestors were slow in grasping them and that more than one or two centuries passed before Christianity was clearly understood even by Anglo-Saxons. It is not surprising, therefore, that the superstition-clouded Korean listened dully and thought the missionary "a setter forth of strange gods." Gradually, however, the truth made its way. Dr. Underwood bap-

First Baptism

tized the first convert in 1886, and the Methodist Mission received its first convert a little later in the same year. The first Protestant Church in Korea was organized in Seoul, September, 1887, and the Sacrament of the Lord's Supper was administered the first time, Christmas Day of that year, in Mr. Underwood's house. Only seven persons gathered about the Lord's table at that small but historic service. After ten years of patient labor by the missionaries of several denominations, there were still only 141 baptized Christians in all Korea.

Pyeng Yang

The work early found a foothold in Pyeng Yang through a few Koreans who had been instructed by the missionaries. By 1887, there were several inquirers, and a native helper was stationed there to preach to them. Soon after the Rev. Samuel A. Moffett arrived in Korea in 1889, he went to Pyeng Yang. He found appalling moral conditions, for the city was notorious as the wickedest in Korea. The difficulties were numerous and formidable. A faint-hearted man would have been discouraged and driven out, but Mr. Moffett took a poor little Korean house, the only one available, lived among the people, and by patience and tact made his way into their confidence. In 1892, he was joined by the Rev. Graham Lee, also a Presbyterian, and by Dr. M. J. Hall, of the Methodist Mission.

One of the notable Korean Christians was a man by the name of Kim Chang Sik. Brought by a Korean friend to the home of a missionary

in Seoul, he was converted, and in 1894 was sent to his own home in Pyeng Yang to aid Dr. Hall. But by this time the opposition had become violent. Persecution broke out, and Kim was one of the first to be arrested. He and other Christians were cruelly beaten, placed in stocks, and warned that if they did not give up the foreigner's religion they would be punished still more severely. The others, in their pain and terror, yielded, but Kim remained steadfast. He was taken to the death cell, but though believing that he would be decapitated if he did not recant, he nevertheless exclaimed in a spirit worthy of the ancient martyrs: "God loves me and has forgiven my sins. How can I curse Him! The foreigner is kind and pays my honest wages; why should I forsake him?" Fortunately, orders came from Seoul to release the prisoners, and the mangled and half-dead Kim went out with the others. His fidelity made a profound impression upon all who knew him, and people began to say that there must be something real in the new religion when a man was willing to suffer so much for it.

**Persecution**

The war of 1894 between China and Japan powerfully influenced the work. As during the earlier stages of the Russo-Japanese War, Korea became the battle-ground of the contending forces. Soon it became evident that the decisive battle of the war would be fought in the vicinity of Pyeng Yang. The wildest excitement prevailed. In the crash, much Korean property was destroyed, the fields were ravaged,

**War of 1894**

and many of the unhappy people, caught between the upper and the nether millstones, suffered from wounds and sickness as well as terror.

Though the situation was known to be full of danger, the missionaries heroically remained at their posts. At the risk of their own lives, they went about among the panic-stricken people, binding up the wounds of the injured, caring for the sick, burying the dead, and doing everything in their power to allay terror and to urge trust in God.

Devotion of missionaries

Then the Koreans realized for the first time that the American missionaries were the best friends they had. Public sentiment began to change. An epidemic of cholera in Seoul brought out like devotion on the part of the missionaries there. They toiled indefatigably for the sick and dying, performing offices from which the bravest Koreans shrank, and exposing themselves without stint. Their skilful treatment of the sick saved hundreds of lives.

"All these recoveries made no little stir in the city. Proclamations were posted on the walls, telling people there was no need for them to die when they might go to the Christian hospital and live. People who watched missionaries working over the sick night after night said to each other: 'How these foreigners love us! Would we do as much for one of our own kin as they do for strangers?' Some men who saw Mr. Underwood hurrying along the road in the gray twilight of a summer morning remarked: 'There goes the Jesus man; he works all night and all day with the sick without resting.' 'Why does he do it?' said another. 'Because he loves us,' was the

reply. What sweeter reward could be had than that the people should see the Lord in our service."[1]

A Wonderful Story

From that time the work made rapid progress. In the Pyeng Yang field, the development was remarkable. The story of the last decade is one of the most inspiring chapters in the history of Protestant missions in any land. The people who had been living in darkness, bondage, and superstition, who had seen ghosts and evil spirits in every rock and tree, in the murmur of the waves and in the roar of the thunder, heard the missionaries teach in their villages that the power above was not a demon trying to injure them, but a loving Father, whose heart went out to them as His wandering children, who had given His only begotten Son for their redemption, and who, if they turned to Him in repentance and faith, would bestow upon them the joy and the dignity of a new life. Eagerly the people listened. This time the truth sank deep into their hearts, and erelong the good news began to spread in all directions. As these pages are written, a revival, never surpassed in all the history of missions, is sweeping over Korea. Perhaps it is hardly proper to state that it began in the early part of 1907, for a revival had been almost continuous there for years; but at that time it assumed wonderful proportions. The Rev. W. L. Swallen gives the following account of what occurred at Pyeng Yang: —

Revival

[1] Mrs. Underwood, p. 144.

"The entire city was mapped out, and each church made responsible for its prescribed territory. Some 2000 persons have been led to accept Christ as their Saviour. The churches are all filled and overflowing, and in order to relieve the congestion, the men and women are compelled to meet for worship at separate hours.

"Immediately after the city campaign, the Methodist Mission's Class for Preachers and Christian Workers was held. About one hundred of their best men were gathered for a month's study. Here, too, the blessing of the Holy Spirit was received and the same agonizing for sin was experienced as in the former meetings. These men have gone out from this class possessed with a love for God and man unknown before.

Women's meetings

"No sooner had this company left the city, than in came 550 of the leading women from the country churches to attend the Woman's Training Class of the Presbyterian Mission, which continued for twelve days. Conviction and confessions began almost from the first. At times the whole congregation would wail together and cry out to God for mercy. When any one would become so overcome with grief as to be unable to cease, the congregation would break out together in audible prayer, after which a song might be sung. If still there were those who could not get comfort, then those sainted women who had previously gone through with such an experience themselves and had gotten peace would go through the congregation like angelic messengers, seeking out such and, putting their arms about them in unmistakable love, speak peace to their agonizing souls. With few exceptions, these women went to their homes with their hearts filled with a new joy, and a noble purpose to live better lives in the future.

"Again, before these 550 women had reached their homes, 75 theological students were gathered from every part of Korea to spend three months in study. Daily united prayer had been offered by the missionary community for some time previous. It was felt that of all men these upon whose shoulders the main burden of the

young Korean Church must rest should be Spirit-filled men. Indeed the blessing that has actually come upon the Korean Christians in general is such as to make it next to impossible that any but Spirit-filled men should hope to hold the places of authority in the church.

"From the first, these evening meetings were intense with fervent prayer. Saturday night, the meeting was allowed to continue until midnight. The Spirit was present in wonderful power, compelling men to reveal what lay hidden in their past lives. On Monday and Tuesday, regular recitations were out of the question, so the whole day and evening were devoted to prayer and confession. Under the Spirit's illumination, these men felt themselves to be all unclean, unworthy sinners, and a cry for mercy went up to God that no words can describe.

Fervent prayer

"As nearly all had confessed at one time or another, the evening was now given to praise and thanksgiving. This, too, was a most marvellous meeting. One after another and sometimes many together arose and testified, until most of the 75 theologues gave joyful testimony to the peace received. For three hours, an uninterrupted volume of praise and thanksgiving ascended like sweet incense to God."

Surely the people of God in all lands may share in the rejoicing over this mighty manifestation of Divine power, especially as it shows no sign of abating. Nor is the movement confined to the central stations where there are missionaries. Much might be written of many out-stations where a remarkable work has grown up. At Kang Kai, an isolated northern city of 10,000 inhabitants, 250 miles from Syen Chyun, there has never been a resident missionary, only a visiting one at rare intervals. "The people come long distances to

meet him; they crowd the rooms of the inns and often stand outside for hours in the snow to hear the one message of the year from the Lord. From this scanty seed-sowing, there are now over 1200 adherents of the Christian Church who have thrown away their idols and fetiches, have given up the worship of evil spirits, are keeping the Sabbath, and often amid persecution and earthly loss are following the dim light they have seen."

Idols thrown away

Sorai

The reputation of Sorai ought to be as wide as Christendom. Think of a place of fifty-eight houses, in fifty of which all persons over fifteen years of age are Christians; a community in which there is no liquor, no brawling, no vice of any kind; where the Sabbath is scrupulously kept, and the entire population attends church, Sunday-school, and prayer-meeting! The church is a notable building for Korea, almost imposing in comparison with the humble homes of the people.

Two brothers were God's instruments in creating this model Christian village. About twenty years ago, the elder was converted through the Rev. John Ross, during a visit in Manchuria. Soon after his return to Korea, he met Dr. Underwood, who gladly gave him the instruction he was so eager to obtain. Then, filled with joy and zeal like Andrew of old, "He first findeth his own brother, and saith unto him, 'We have found the Messiah,' and he brought him to Jesus." Removing to Sorai, these brothers preached the

Gospel with such power and exemplified it with such beauty of character that the whole village was transformed. No missionary resides in Sorai, and none is needed, for practically the whole community is Christian, and Sau Kyung Jo wisely shepherds the flock. I know of no more remarkable illustration of the inherent vitality and self-propagating power of Christianity.

As we gazed upon the Christian homes clustering at the foot of the hill, the wide expanse of meadow beyond, and farther away but in plain view the quiet sea, the clouds which had heavily lowered during the day suddenly broke, the setting sun burst forth in tender glories, and at evening time there was light. The sound of a trumpet was heard. Softly and yet clearly it echoed among the trees and through the village, and soon answering groups of white-robed figures were wending their way up the hillside to the House of God, where we communed long with them as the shadows fell and the stars came out.

Christian village-life

Our entire trip through the villages of interior Korea was a revelation to us. Almost every night we had a picture in chiaroscuro of the spiritual condition of Asia. A humble church, whose flickering oil lamps filled the interior with a light not strong indeed, but yet sufficiently clear to make the room bright in contrast with the surrounding darkness, was filled with believers who were rejoicing within the pale of "His marvellous

light." Beyond them, and crowding the doors, were many others, not yet wholly in the light, but partially illuminated by it, their eager faces turned toward the place from which it was shining, and where a man was speaking of the Light of the World. Behind these were still others whom I could not count, standing in deeper shadows. Now and then a flare of the lamp shot a ray of light into the gloom and showed scores of spectators, some indifferent, some curious, some gravely wondering; and then the darkness would silently enfold them again so that only indistinct masses of heavier blackness showed where an unnumbered multitude was gathered. As I looked upon this scene night after night, I was encouraged by the number of those who had come into the light, but I was "burdened for those who are standing in the dark."

**Number of Christians**

But the number of enlightened ones is rapidly increasing. Dr. Underwood declares that there are now no less than 150,000 Christians in Korea, and the movement seems to be only beginning. Surely this is a remarkable record when we consider that the first missionary did not arrive until 1884, and that practically all of these converts have developed within the last fourteen years.

The Presbyterians alone now report seven stations, 767 out-stations, 78 foreign missionaries, 792 schools, of which 434 are entirely self-supporting, six hospitals, 492 native helpers, 15,079 baptized communicants, and 76,412 catechumens.

The oldest station is, of course, at Seoul. The institutional work includes the John D. Wells Training School for Christian Workers, founded by the family of the late Rev. Dr. Wells, of Brooklyn, New York; a boarding-school for girls, built by Mr. John H. Converse, of Philadelphia, and the Severance Hospital, the largest and the best-equipped institution of the kind in Korea, erected by Mr. Lewis H. Severance, of Cleveland, Ohio. There are four churches. On a recent Sunday, there were 1500 present at the Yun Mot Kol Church. All Korean congregations sit on the floor, the men with their hats on, and the men and women divided by a partition, the preacher standing so that he can see both sexes. When the minister wishes to make more room, he calls upon the congregation to rise; then he asks the people to move forward and to sit down again. Seoul

The Presbyterian work centering in Pyeng Yang is one of the most famous mission works in the world, from the viewpoint of rapidity of growth and of the self-support and self-propagation of the native church. There are now no less than 6089 communicants, 5784 catechumens, 16,746 Sunday-school scholars, and 20,414 adherents. I looked with wonder on a congregation of 1800 reverent worshippers where mission work was not begun till 1894, and the wonder increased when I found the whole congregation in four sections studying the Bible in the Sunday-school, while the Wednesday evening prayer-meeting was at- Pyeng Yang

1200 People at a Prayer-meeting

tended by 1200. The city church is the largest in Korea, with a membership of 1076 and a catechumen roll of 385. The growth of the church has been attended with the difficulty of providing for the increasing congregation. Three other churches have been organized from this one, and still, although a gallery providing for 200 has been put in, it is filled every Sunday, and at times many are turned away. The midweek prayer-meeting is probably the largest in the world, the attendance rarely falling below 1000 and often rising to 1400. A theological seminary has 75 students.

Comity

The Methodists and Presbyterians amicably divide the territory and coöperate in the most brotherly fashion. The medical and educational work is conducted in common. The two hospitals, Caroline A. Ladd (Presbyterian) and Hall Memorial (Methodist), are operated as one under a joint staff of the Presbyterian and Methodist physicians, and together they treated 17,698 patients last year. The Union Academy for boys has 400 students. The boys are required to be self-supporting as far as possible, and there is an industrial department which includes farming, gardening, printing, carpentering, blacksmithing, and other trades.

The education of girls is not yet so well developed, but there are several primary schools and a union boarding-school. The difficulties are greater than with boys, owing to the Korean feeling that girls are not worth educating. The Christians, however, are quicker to see the

need of education for their girls, and as the ideals of the Gospel become known, new ambitions are stirred.

Taiku Station was opened in October, 1897, by the Rev. and Mrs. James E. Adams, who were joined in December by Dr. and Mrs. W. O. Johnson. The loneliness and privation of life at this inland city were trying, and the little mud-walled Korean houses were unhealthy. Several times sickness prostrated some members of the circle, the physician himself being brought to death's door by typhus fever in 1900. But the missionaries persisted with unfaltering faith and courage. After a time, a cheap hillside was bought and residences were erected. Other missionaries have joined the original number, a hospital has been built, the gift of Miss Mary H. Wright, of Philadelphia, and a successful work is being pressed in all directions. In 1902, 177 adults had been baptized. In 1903, the number had increased to 477, in 1904 to 780, and in 1907 the Christian community in Taiku and the outlying villages numbered 6145, and formed no less than 84 distinct groups, several of which have erected their own chapels. **Taiku**

Syen Chyun, 100 miles north of Pyeng Yang, though only an ordinary town in size, has recently sprung into prominence for its remarkable missionary work. The station was not organized until 1901, but it already reports 102 out-stations, 4039 communicants, 4667 catechumens, and 15,348 adherents. 1085 baptized adults were received last year. **Syen Chyun**

Fusan

At Fusan there are six missionaries, including wives, an excellent hospital, "The Junkin Memorial," and an extensive evangelistic work. There are 578 communicants, of whom 227 were added last year, 530 catechumens, and 2317 adherents. The stations at Chai Ryong and Chong Ju are new, but very promising. A special work among the Japanese in Korea has recently been inaugurated, the Rev. and Mrs. F. S. Curtis having been transferred from Japan for this purpose.

The Methodists, who sent their first missionaries to Korea in 1885, have stations at Seoul, Pyeng Yang, Chemulpo, Hai-ju, Kong-ju, and Yeng-byen. They report 42 missionaries, including wives and 14 missionaries of the Woman's Society, 220 native preachers, teachers, and other helpers, 3885 members, 19,570 probationers, and 16,158 catechumens and other adherents, 153 Sunday-schools, 49 churches and chapels, and yen 27,016 contributed by the Koreans. The mission has Bible Training School, three high schools, and 103 day schools, with 3538 pupils.

The work at Seoul is extensive. The Woman's Hospital is in charge of three devoted women physicians. Boarding-schools for both boys and girls are housed in large and well-appointed brick buildings. The Boys' Boarding-school is an institution of great influence. Its Korean name is "Pai Chai Hakdang," which may be translated, "Hall for the Rearing of Useful Men," a name given to it by the King in 1887.

The Methodist Press was founded in 1889. Its original object was to give employment to deserving students in the Boys' School, but it soon grew to be an important agency in the evangelization of Korea. It does printing not only for that denomination, but for other denominations as well, the latter, of course, paying for their work at job rates.

Printing-press

The First Methodist Church is a large brick edifice, and a counted congregation recently numbered 1100. This church has a night-school entirely supported by the church, has gained over 1000 in membership during the past year, and pays all its own bills.

First Methodist Church

The Methodist work centering in Pyeng Yang is also very interesting. There are two churches in the city enrolling 261 communicants, 602 probationers, and 1573 adherents. The church building in the compound on the hill is a prominent feature of the city. The medical and educational work is in union with the Presbyterians, as already indicated. Four country circuits are included in the Pyeng Yang district, the total number of members and probationers being 4195, besides 3735 adherents. The Presiding Elder, the Rev. William A. Noble, writes: "The total increase in followers during the year has not been paralleled during the history of our work in northern Korea. Our numbers have doubled. The district now records a total following of more than all our work in Korea three years ago. . . . The immediate effect of the revival has been to revolu-

Great Progress

tionize the character of the church. It has given the people at large a different idea of what it means to become a Christian. Now they are discriminating in judgment. A man will take a stand in relation to moral questions with intelligence, and commit himself only when ready to make a change in his life."

The Biblical Institute was held in two sections last year, one at Seoul, and one at Pyeng Yang. At the close of the session for the training of lay workers at Pyeng Yang, when the men had been asked to consider the claims of God's ministry upon their lives, volunteers were called for, and 178 of the finest men in the north volunteered to give themselves to the ministry.

Chemulpo

The work at Chemulpo is comparatively new. It began in 1889 as an out-station of Seoul, with a native helper in charge. In 1891 a chapel was erected, and in 1892 the Rev. George Heber Jones took up his residence, and began to push the work with energy and success. There are now a church, two schools, and six missionaries, including wives. The Chemulpo District includes three circuits on the mainland and three on 14 islands within a radius of 40 miles of the port of Chemulpo. During the past year work has been opened in 34 new villages, seven churches have been built, and schools established in 12 villages. Two of the circuits have doubled the number of their preaching places. A village on one circuit is practically Christian, having now only one heathen home. Wesley Church, Chemulpo, has not only been self-sup-

porting, but has helped several needy churches, contributed to the Boys' School, and kept two girls in school in Nagasaki, Japan. The three other stations are comparatively small as yet, but they are well located, and afford excellent promise.

Work for Women

The beginning of Methodist woman's work in Korea, by Mrs. M. F. Scranton in Seoul, in the fall of 1884, has already been alluded to. A boarding-school was organized, and in spite of suspicion and opposition during the earlier years, its success was continuous. In 1887, Dr. Meta Howard, the first woman physician, arrived in Seoul, and in the spring of 1888 the first hospital for women was opened. This is about to be replaced by the Lillian Harris Memorial Hospital. Some years later a dispensary was opened at the opposite end of the city. A training school for nurses, established by Miss Margaret Edmunds in 1903, is proving a valuable aid in the medical work.

In 1898, work was begun in Pyeng Yang by Dr. Rosetta Sherwood Hall. The hospital here was burned to the ground in November, 1906, and is soon to be replaced by a larger one. Dr. Esther Kim Pak, one of the first pupils of the boarding-school, and the first Korean woman to receive the degree of M.D. in the United States, has been associated with Dr. Hall since 1900.

Methodist woman's work now includes one boarding-school, with an enrolment of 104; 28 day schools, three of which are self-supporting, with 1200 pupils; 35 Bible women; 10,000

women on the church rolls, and as many more waiting for instruction. During 1907, 12,000 women and children received medical treatment in the hospitals and dispensaries.

Other churches are having a part in this great movement, though their work is as yet conducted on a smaller scale than that of the Presbyterians and Methodists.

The S. P. G.

The Society for the Propagation of the Gospel (the Church of England) had received a suggestion from the Rev. A. C. Shaw, one of its missionaries in Japan, as early as 1880, for the founding of a mission in Korea. This suggestion was reënforced in 1887 by Bishops Scott, of North China, and Bickerstaph, of Japan, who visited Korea in that year. The Society did not deem it practicable, however, to open work until the Rt. Rev. Charles John Corfe, D.D., who had been consecrated the first missionary Bishop of Korea in Westminster Abbey on All Saints' Day, 1889, arrived September 29, 1890, with six ordained men and two physicians. Property was acquired at Seoul and Chemulpo, and work begun. September 30, 1891, the first Anglican Church in Korea was dedicated at Chemulpo, and on the following Sunday, the first confirmation was held, "the candidate being a little serving-maid of a pious German family."

Bishop Turner

The resignation of Bishop Corfe was followed by the election of Bishop H. B. Turner in 1905. Within the last two years, the work has grown more rapidly. Four points are now occupied. Chemulpo has a well-equipped hospital, under

the care of Dr. Weir, assisted by several nurses, though there is no resident clergyman. Seoul, which is the residence of the bishop, has a church under the care of the Rev. W. N. Gurney, who, however, reports to the Society that the field is a very difficult one, and that there is little to show for fifteen years of occupation. The Society reports little evangelistic work in either Seoul or Chemulpo. Sou-won, a walled town 40 miles south of Seoul, was opened as a station in 1905, and the work has started encouragingly, several hundred inquirers and catechumens having already been enrolled, and the Sunday congregations numbering about 300 worshippers. The largest work of the Society in Korea is on Kanghwa, an island off the west coast, about the size of the Isle of Wight. There are missionaries at two towns, Kanghwa City and On Sou Tong, and the Society has a high school, several day schools, and a large central church.

In September, 1906, the Rev. S. H. Cartwright, of the Japan Mission, began a special work among the Japanese in Korea, making Seoul his headquarters. The Society now has in Korea seven clergymen, two lay missionaries, and three single women.

**Southern Presbyterian Mission**

The Southern Presbyterian Mission was established in 1892, when six missionaries, arrived. They began their work in Seoul, but later removed to the two Chel-la provinces in the southwestern part of Korea. Here they are now maintaining three effective stations.

Chun-ju, a walled city of 25,000 people, is the capital of North Chel-la province and the market town of one of the most fertile and thickly populated rice plains of Korea. The natives have a saying which indicates their estimation of it: "If you can't go to see Seoul, see Chun-ju." The mission station here was opened in 1896.

Kun-san, also opened as a station in 1896, is the treaty port at the mouth of the Chang-po River, 150 miles south of Chemulpo. There are many villages in the adjacent region.

Mokpo

Mokpo and Kwang-ju are usually associated as one station. The work was begun in 1898 at the former place. But although Mokpo is a treaty port with a fine harbor, it has "an unfortunate scarcity of two things essential to a prosperous mission station, viz. fresh water and Koreans." So the main part of the station has been transferred to Kwang-ju, a city of 10,000 inhabitants, 60 miles in the interior, and the capital of South Chel-la province.

Chun-ju

The Chun-ju and Kun-san station fields each have an estimated population of 500,000, while Mokpo-Kwang-ju has 1,000,000. The Southern Presbyterians are therefore seeking to reach two millions of the population of Korea. There are 27 missionaries, including wives, all distributed among the three stations mentioned, except one family in Seoul, and 75 native helpers. No organized churches are reported, but work is regularly conducted at 140 different places; 991 communicants are enrolled,

besides 8410 adherents; 22 Sunday-schools have a membership of 1390. There are no boarding or high schools, but there are 18 day schools with 381 pupils. Sixteen of the schools are entirely self-supporting. Yen 4176 were raised on the field, and 12,234 patients were treated by the physicians of the mission at the Kun-san hospital and the Chun-ju and Mokpo dispensaries.

The Southern Methodist Church also has an excellent work in Korea, though it is not as large as that of the Northern Methodists. It originated in 1895, when Bishop E. R. Hendrix and the Rev. C. F. Reed visited Korea. The mission was not formally opened until the next year, but from that time the work has been vigorously prosecuted from three strategic centres, Seoul, Wonsan, and Song-do.

Illustration of Comity

A fine illustration of comity occurred at Wonsan in 1901. The Northern Methodists, who had opened a station there in 1892, transferred it to their Southern brethren, as the latter had been in the field first and it was deemed unnecessary for both churches to occupy it. As these pages are written, word comes that the Board has secured a tract of 72 acres for a new compound at Song-do and that it will erect buildings for academic and industrial schools, a hospital, and five residences, the total cost to be $35,000. This will give a fine equipment at this important centre.

All together the Southern Methodists have 15 missionaries, including seven wives, 40 native

workers, one college (Song-do), four day-schools, and one dispensary (Wonsan). The dispensary treated last year 4056 patients.

Results

The number of converts increased from 759 in 1905 to 1227 in 1906, a net gain of nearly sixty-two per cent, besides 1694 probationers who were receiving instruction preparatory to church membership. "The people are turning to Christ as I have never seen in any field," writes Bishop Candler.

Australian work

Australian Presbyterian work centres in Fusan. It was founded in 1889 by the Rev. John H. Davies and his sister. Other missionaries followed them, and a considerable work has developed, though practically all of it is conducted from this port. There is not a large local population, but the country districts are thickly settled. The population of the province is estimated at about 750,000. The outlying field has been happily divided with the American Presbyterians, the latter taking the region north and west of Fusan and the Australians the region along the east coast. Including both missions, organized work is conducted in fourteen counties of the thirty in the province.

Canadian Presbyterians

The Canadian Presbyterians were first interested in Korea by the heroic and devoted W. J. McKenzie, who was stirred by reading Dr. Griffis's "Korea, the Hermit Nation," in 1888, and who in 1893 went to Korea under the support of his university. His sad death two years later, in the delirium of typhoid fever, touched all hearts. It was not until 1897 that the Gen-

eral Assembly felt that the way was clear to found a mission, and September 8 of the following year three missionaries reached Seoul. After consultation with the Council of Missions, the province of Ham Gyong on the northeast coast was agreed upon as the field of the Canadian Presbyterians. Central stations are now maintained at Wonsan, Han-heung, and Song-chen, while evangelistic work is regularly conducted at 47 places. There are 14 missionaries, including wives, 11 schools, three organized churches, 644 communicants, besides 552 persons under instruction.

Other Workers

The Plymouth Brethren have a family doing itinerating evangelistic work from Seoul. A Young Men's Christian Association was established in 1900 in Seoul, and is doing excellent work under the leadership of an American secretary, Mr. Philip L. Gillett. The British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland unite in the support of the work in Korea, the Scotch Society paying one-fifth the cost of translations and the other Societies two-fifths each.

An undenominational Home for Destitute Children, outside the wall at Seoul, is maintained by a local board of directors, chiefly missionaries, and cares lovingly for many little ones. The property was secured by Dr. Underwood, and the resident matron is Miss Perry, formerly a missionary of the Australian Presbyterian Church.

Unity among Workers

The spirit of unity which pervades the missionaries of most of the churches is a delightful feature of the work. The Northern, Southern, Canadian, and Australian Presbyterians early associated themselves in the development of a union Presbyterian Church in Korea. Up to 1907 the governing body was the Presbyterian Council, which was composed of representatives of all the Presbyterian missions. In that year, however, an independent Presbyterian Church was formally constituted with the approval of the respective General Assemblies of the home churches.

Nor did union stop with Presbyterians. An Evangelical Council of Missions was organized in 1904, which included the four Presbyterian bodies mentioned above and the Northern and Southern Methodists. This Council meets annually, and exerts large influence in unifying the work. One of its beneficent results is the readjustment of boundary lines, so as to prevent overlapping of fields and churches. The latest instance of this was the amicable agreement regarding division of territory between the Northern Presbyterians and Southern Presbyterians in the fall of 1907.

Training Classes

Training classes for Christian workers have come to be a characteristic feature of mission work in Korea. The classes usually last from ten to fourteen days and are held at the stations, though smaller ones led by native helpers are conducted at some of the out-stations. Pyeng Yang has become famous for its large classes,

the number attending often exceeding 1000. About 500 Korean workers coöperated with the missionaries in holding classes last year at 250 different places in northern Korea, the attendance being over 12,000. It is not uncommon for Koreans to walk more than a hundred miles, bringing their own food with them, to attend these classes, and some have journeyed as far as 300 miles. Then these eager Christians go back to do personal evangelistic work in their villages. There is something inspiring in the contemplation of such devotion, and it accounts in no small measure for the splendid success of the missionary movement in Korea.

Overtaxed Workers

The missionaries find results multiplying with such rapidity that they are overworked in the effort to organize and superintend them. Every missionary assigned to evangelistic work is virtually a bishop of an extensive diocese, and is obliged to toil and travel almost incessantly in order to keep any kind of oversight of his numerous and scattered out-stations. Over 15,000 children are attending mission schools, but practically all of them are from Christian homes, not only because the missionaries feel that this is a wise policy, but because such children are so numerous that they tax the school facilities which can be provided. Hardly any attempt has been made to recruit pupils from the non-Christian population.

The following causes may be indicated to account for the rapid spread of the Gospel in Korea :—

Causes for Rapid Success

First: Koreans are naturally more docile and affectionate than Chinese and Japanese, so that it is easier to make an impression on them.

Second: Politically small and weak in comparison with the mighty Powers about them, the Koreans have become accustomed to being led from the outside. There are, therefore, less national pride and prejudice to be overcome than in China and Japan.

Third: While ancestral and demon worship are formidable obstacles, there is no powerful State religion, as in most other non-Christian lands.

Fourth: Poverty, oppression, and distress have begotten a longing for relief and a hope that the missionary can secure it for them.

Fifth: The fidelity and sympathy which the missionaries manifested during the Chino-Japanese and Russo-Japanese wars.

Sixth: The favor of the court. When, after the murder of the Queen, the terrified Emperor expected his own assassination, he found counsel and moral support in three missionaries. He frequently expressed his appreciation of their fidelity in his hour of peril. His favor meant no spiritual help, but the imperial smile counts for much in an Oriental country.

These conditions created a state of receptivity in the public mind, and unquestionably in them the Holy Spirit prepared the soil for the planting of the Gospel seed. As compared with China, Korea was like a western prairie, ready for the plough of the husbandman; while the

vaster, prouder, more stubborn, phlegmatic, and self-satisfied population of the Celestial Empire was like the densely forested land of the Eastern seaboard, on which weary years of toil had to be spent in hewing down the wilderness, uprooting gigantic stumps, and gathering out the stones. Comparisons are, therefore, unfair. Conditions independent of the missionary have made the task of evangelization less difficult in one field than in the other.

Obstacles

And yet it would be wrong to give the impression that there are no obstacles to be encountered in Korea. It is not easy to convert any heathen nation. Indolence, superstition, dirt, the apathy of despair, the jealousy of the literary class, the demoralizing example of officials, the antagonism of a powerful Roman Catholic Church, — all these heavily reënforce the ever-present influences of the world, the flesh, and the devil. The human heart is not any more prone to spiritual things in Korea than elsewhere.

The special credit of the missionaries is that they have been wise and faithful in taking advantage of the peculiar conditions of the land. Coming, in the providence of God, in "the fulness of the time," they discerned the significance of the hour. It was not necessary to begin with schools, as in some Moslem lands. Korea was ready for the direct preaching of the Gospel, and to that preaching the missionaries gave themselves with unceasing zeal. Therefore emphasis as a cause should be placed on :—

Self-support

Seventh: Insistence by the missionaries, from the first, on the duty of self-support and self-propagation. As soon as converts appeared, they were required to give according to their ability and to be messengers of Christ to their own people without pay from the foreigner. They gladly obeyed. The Koreans now support a large majority of their native leaders, churches, and day-schools. They contribute as much per capita in amount as Americans give to foreign missions, and in effect they give many times more, for an American believer is far better off than these poverty-stricken Orientals. They preach as willingly as they give, first scores and then hundreds and now tens of thousands of believers joyfully proclaiming Christ to their neighbors and friends. Indeed, the chief work of direct evangelization is now ardently done by the Koreans themselves. Not only the appointed leaders but the Christians generally seek earnestly for souls. Willingness to try to lead others to Christ is deemed a test of fitness for church membership. Thus the Korean churches are to a remarkable degree working evangelistic bodies.

Koreans our Example

If any one feature of the Korean method needs to be heralded as an example to Christians both at home and abroad, it is this — the duty and privilege of the individual disciple to witness for Christ without depending upon his pastor to do it for him and without expectation of financial reward, but living and teaching the Gospel in the sphere of life in which he was

before, and in the occupation which he already followed. And God has wonderfully blessed the ministry of His servants. "With great power give they witness of the resurrection of the Lord Jesus, and great grace is upon them all!"

What appeals to them

I asked the leaders of the Korean Christians in several conferences, "What is it in Christianity that particularly appeals to the Korean mind?" The answers naturally varied, but the ones most frequently recurring were, "salvation," "joy." The poor Koreans were living in wretchedness and despair, oppressed, poverty-stricken, literally "having no hope and without God in the world," knowing nothing of anything better, but knowing well their own bitterness and sorrow. Suddenly, they heard the clear, sweet invitation of the Gospel, telling them of pardon, deliverance, and peace. Eagerly and trustfully as children they came and found rest for their souls. Nowhere else in the world to-day is there a more marked illustration of the preparation of the soil by the Holy Spirit, the inherent vitality of the truth, the joy of the believer in Christ and the value of personal work for souls. Many a time, as I studied the movement, it seemed to me that the Son of Man was again walking upon earth and calling to lowly men, "Follow me," and that again men were "straightway" leaving all and following Him. As I sat in the lowly chapels and communed with them, I saw how the Gospel had enlightened their hearts and how their once joyless lives now centred in

the Church of God which gave them their only light and peace.

Our First Meeting

Our first meeting with the Korean Christians in Fusan will not soon be forgotten. After a felicitous address of welcome by one of the Koreans, a hundred voices rose in a song of praise. Such congregational singing! It was so hearty and yet so truly worshipful that it was a physical and spiritual tonic. But not a line could I understand, till suddenly I caught the words, "Jesus, Hallelujah." There being no Korean equivalents for them, the missionaries had taught the people to use the terms so familiar to us. We could have had no more inspiring theme, and so we preached on the meaning of "Jesus, Hallelujah."

Our experience in Fusan was repeated many times in other places. A stranger in a strange land enters a room filled with strange people, who greet him in a strange tongue and then begin to sing a strange tune. The voices were not always melodious nor did they always keep the key. But the singing plainly voiced the aspirations of a fervent and genuine spiritual experience. The Koreans sing as they pray, with all their hearts. Unfamiliar as the language is, the visitor is thrilled by the exultant ring of a living, joyous faith.

Korean Song

I have since journeyed far and have seen many places and peoples. But there still lives to my vision the humble chapels on those Korean hills, with worshipping Koreans sitting, Oriental fashion, on the floor. I can see their

faces light up as I spoke to them of Jesus as our revelation of the love of God, Jesus as our Saviour from sin, Jesus as our Friend and King, Jesus as the Giver of such peace and joy that there is no word so appropriate for the true disciples as "Hallelujah." Even as I write, I seem to hear the unison of those eager voices as, in glad response to my closing request, they joined me in repeating the words, "Jesus, Hallelujah," and then with the reverent petition of their leader as he prayed for us all, while the white-robed worshippers bowed with their faces to the floor.

**A Tonic to Faith**

A visit to Korea is a tonic to faith. As one journeys through the country, facing crowds of Christians from Fusan to Pyeng Yang, it is difficult to realize that Protestant missions in Korea date only from 1884, and that the great host of communicants and adherents in the Pyeng Yang field alone began with the baptism of a handful of men in January, 1894. "Is it genuinely spiritual?" "Will it be permanent?" some are asking. Well, a willingness to support their own work without dependence upon the foreigner's money, an eagerness to extend the Gospel to their countrymen, a persistence in Christian fidelity when left without missionary supervision, a patient endurance of persecution, an extraordinary growth which, after fourteen years, shows no sign of abating, but on the contrary is becoming more and more extraordinary, — these are surely encouraging indications of genuineness and stability.

An Evangelized Nation

Mr. John R. Mott, who visited Korea in 1907, declares that it bids fair to be the first of the non-Christian lands to be evangelized; and Mr. William T. Ellis, the newspaper correspondent, wrote at the close of his journey: —

"Cannot you say something or do something to make the Church in America realize that here in Korea just now is the Christian opportunity of centuries? This situation is extraordinary and amazing. The whole country is fruit ripe for the picking. The Koreans are ready to turn to the Living God. If the Christian Church has any conception of strategy and appreciation of an opportunity, and any sense of relative values, she will act at once — not next year, but NOW!"

# HELPS FOR LEADERS

## On Chapters V, VI, and VII

### SIAM

**Lesson Aim:**

To give a general view of the missionary environment and the problem of reaching diverse races with the one Gospel.

**Scripture Lesson:**

Mark 16:15–20; Ephes. 5:8–21.

**Suggestive Questions:**

1. What is the area and population of Siam as compared with New England?
2. What commercial products are exported to Europe and America?
3. Make a paper model of a Siamese house.
4. In what languages is the Bible found at the Bible depot in Bangkok?
5. Describe the religion of Siam before the advent of Buddhism.
6. Mention some superstitions prevalent to-day.
7. What is the total Moslem population of Siam?
8. What effect has gambling, the characteristic vice of Siam, had upon the character of the people?
9. Sketch the life of Gautama Buddha.
10. Make a table of special difficulties and special encouragements in this field.

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Siam and Laos as Seen by our American Missionaries.

## BURMA

**Lesson Aim:**

To give a general view of the land, the people, their rulers, and their religion in relation to missions; or what Buddhism did for Burma and what Christianity is doing now for this country.

**Scripture Lesson:**

Isa. 55; Matt. 13:1–9.

**Suggestive Questions:**

1. Indicate by color on an outline map of Asia the extent of British rule and the strategic importance of Burma.
2. What is the daily life of a mendicant?
3. When did Buddhism enter Burma?
4. What teachings of the Gospel are special stumbling-blocks to the sincere Buddhist?
5. Write a review of Edwin Arnold's "Light of Asia."
6. Describe the "Wheel of Life." (See Rhys Davids's "Buddhism.")
7. Write a character sketch of Dr. Judson.
8. Of Ko Tha Byu.
9. What are the present missionary problems?
10. Show the possibility of completing the work of evangelization in Burma in terms of men and money.

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## KOREA

**Lesson Aim:**

To show the possibility of evangelizing a land in one generation. The power of a supernatural Gospel.

**Scripture Lesson:**

Acts 2:1–5; 43–47.

**Suggestive Questions:**

1. Why called the Hermit Nation?
2. What is demon-worship? Shamanism? (Mrs. Bishop's "Korea and her Neighbors.")
3. Describe Korean marriage customs.
4. Which of Korea's neighbors has had the largest influence on her history?
5. Discussion whether Japanese rule has been of benefit to Korea.
6. Compare the Pyeng Yang revival with that in Wales as to character and results.
7. What Christian literature is there for Koreans in their own language?
8. What are the dangers of too rapid evangelization in Korea?

9. What place do women occupy in the Korean church?

10. Show the location of every station and preaching place on the map of Korea.

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